

CHRISTIAN CATECHISM.

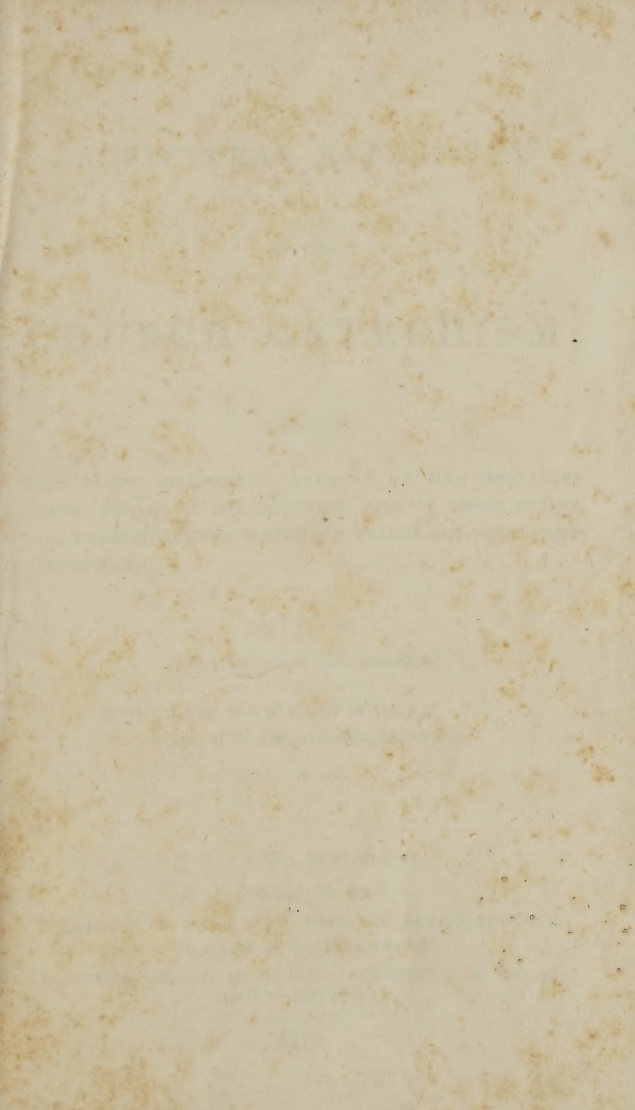
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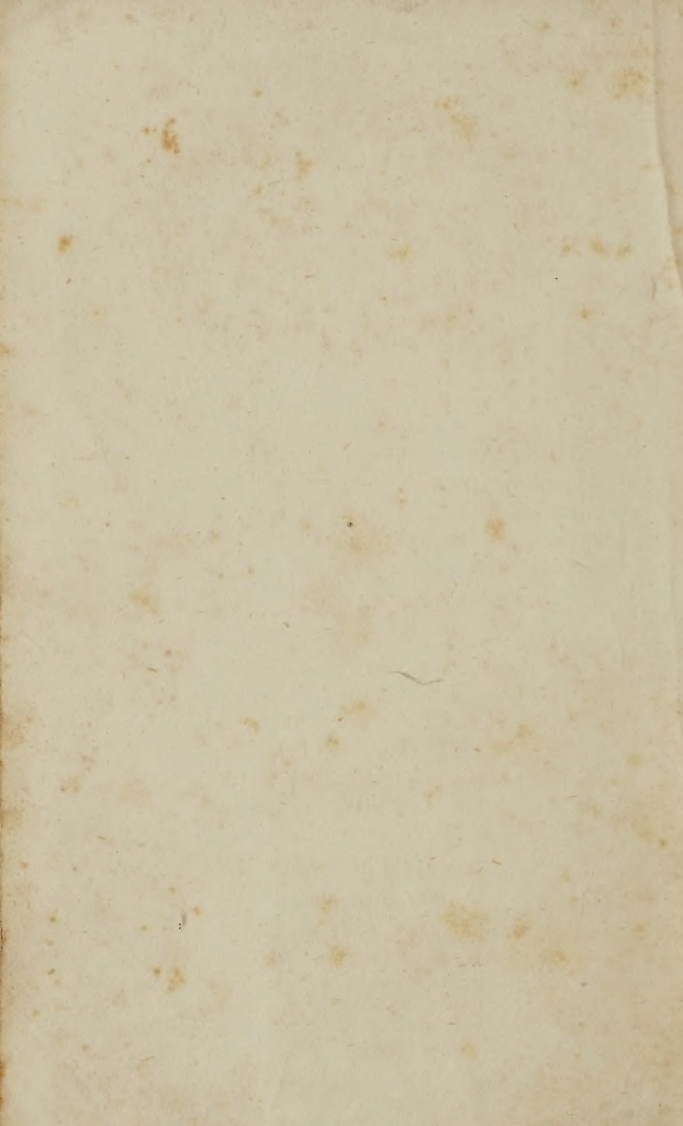
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Shelf..... A scriptural exposition of
the Church catechism







A

SCRIPTURAL EXPOSITION

OF THE

CHURCH CATECHISM;

CONTAINING

THE YOUNG CHRISTIAN'S ACCOUNT OF THE DOCTRINES
AND DUTIES OF HIS RELIGION, AND OF THOSE DIVINE
AUTHORITIES UPON WHICH HE BUILDS HIS FAITH AND
PRACTICE.

NEWLY ARRANGED AND ENLARGED

BY

WILLIAM EDWARD WYATT, D. D.

Rector of St. Paul's Parish, Baltimore.

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1839.

SCRIPTURAL EXPOSITION

OF

CHURCH CATHOLICISM

BY

THE REV. CHRISTOPHER HENRY OF THE HOLY TRINITY
AND BISHOP OF THE DISTRICT OF COLUMBIA, AND OF THE DISTRICT
OF CATHOLICISM, JOHN HENRY HENRY HENRY HENRY HENRY

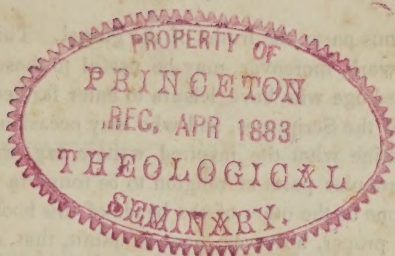
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P R E F A C E .

IN addition to the Church Catechism, in itself an admirable summary of christian doctrine, the following little work, the substance of which was in use more than a century ago,* contains an EXPOSITION of that catechism, full and comprehensive, and yet perhaps as concise as the consideration of so many weighty truths could be made.

With this, there will be found a collection of those PASSAGES OF SCRIPTURE, which, in the plainest and most forcible manner, illustrate and prove the doctrines set forth in the exposition.

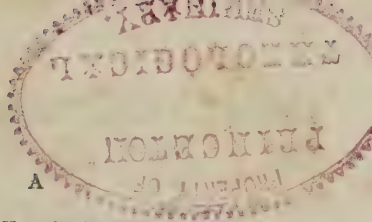
To the principal texts, printed at large, there are also added quotations of PARALLEL PLACES, that the young may become familiar with the sacred volume, and with the harmony which pervades the whole, by seeking, in

* The design to incorporate portions of a similar work, by Joshua Dixon, was relinquished, after some brief selections upon the first few pages.

its various parts, the truths of the gospel. This portion of the work, moreover, may be useful to those of more advanced age who have leisure to enter farther into the study of the Scriptures, and who may occasionally wish to examine what the inspired writers say, concerning any particular point of religion to be found in its place, under one or the other of the heads of this book.

It is proper, however, here to admit, that, unable to command much leisure, such was the editor's difficulty in this department of the work, among the multitude of passages pointed out by figures, to avoid inaccuracies, the reader may sometimes find himself directed to one not relevant to the doctrine in question. Should such a case occur, the context may prove to be the passage required.

MAY, 1839.



SCRIPTURAL EXPOSITION

OF THE CHURCH CATECHISM.

CHAPTER I.

Question. By what means can we most effectually promote the honour of God, the interest of religion, and the present and future happiness of mankind?

Answer. By laying the foundation of a sound faith and good life, in the minds of those who are children in age and understanding.

Q. To whom does this duty chiefly belong?

A. To Parents, Householders, Ministers, Sureties in Baptism, and Teachers of Schools, who are all obliged, in their respective stations, to see that those under their charge, who stand in need of such education, be catechised, that is to say, instructed in the principles of true religion, and virtuously brought up to lead a godly and a christian life.

These words, which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children. Deu. vi. 6, 7. iv. 10. Ps. lxxviii. 5, 6. Pr. xxxi. 1. 1 Eph. vi. 4.

I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham, that which he hath spoken of him. Ge. xviii. 19. vi. 9. Jos. xxiv. 15. Jo. iv. 53.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord, thou knowest that I love thee. He saith unto him 'Feed my lambs.' Jo. xxi. 15. Is. xl. 11. Ac. xx. 28. 1 Pe. v. 2. 1 Th. ii. 11. Mat. xxviii. 20. 2 Tim. ii. 15. Lu. xii. 42, 43. See Exhort. after Bapt.

Q. What method should be taken to make the religious instruction of children effectual?

A. The grounds and principles of the christian religion are to be instilled into them by degrees, and in such a manner as is suitable to their capacities.

Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little. Is. xxviii. 10. 1 Cor. iii. 2. He. v. 12. De. xi. 19.

Q. How may that be done?

A. Such a short and plain summary, as that of the Church Catechism, of the chief things to be believed and practised, ought in the first place to be taught them, and then they are to have the full extent and latitude of it set before them, and every material point proved and illustrated by Scripture.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. 2 Tim. i. 13, 14. Ro. vi. 17. 1 Tim. iv. 6. vi. 3.

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 Tim. iii. 15. 1 Pe. ii. 2. 2 Pe. i. 19. Jo. v. 39. Lu. i. 3, 4.

Q. But how must their governors train them up, that their lives may be answerable to the knowledge they will hereby gain?

A. By inuring them betimes to the practice of piety and virtue, by going before them in those pleasant paths, with an encouraging example, and leading them on therein with gentleness and sweetness; but yet with firmness, and with prudent correction, for such faults as cannot otherwise be reformed.

Train up a child in the way he should go, and when he is old he will not depart from it. Pr. xxii. 6. Ps. lxxviii. 4. Is. xxviii. 9.

Her ways are ways of pleasautness, and all her paths are peace. Pr. iii. 17, 18. Is. xii. 3. lvii. 21. lxv. 14. Jer. xv. 16. Ro. xv. 13.

I will walk within my house with a perfect heart: I will set no wicked thing before mine eyes. Ps. ci. 2, 3. Phi. iii. 17. 1 Tim. iv. 12. Tit. ii. 7. Jo. xiii. 15.

He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Is. xl. 11. 2 Cor. x. 1. 1 Th. ii. 7. 2 Tim. ii. 24. Col. iii. 21.

Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him. Pr. xxii. 15. xiii. 24. xix. 18. xxiii. 13, 14. xxix. 15, 17. 1 S. ii. 23, 24. iii. 13. 1 K. i. 5, 6.

Q. What is required of children and young persons, to make those endeavours successful?

A. It is their bounden duty, before all other things, to mind the important business of religion, as soon as they are capable of taking it into consideration; to be careful to grow in grace, as they grow in years and understanding; and to that purpose, to attend to, and follow the counsel of their parents, ministers, and other instructors.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Mat. vi. 33. Jo. vi. 27.

Martha, Martha, thou art careful, and troubled about many things: but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her. Lu. x. 41, 42. Ps. xxvii. 4. Ec. xii. 13.

Remember now thy Creator in the days of thy youth. Ec. xii. 1. xi. 9. 2 Chr. xxxiv. 1, 2, 3. 1 K. xviii. 12. Lu. ii. 46. 1 Jo. ii. 13, 14.

Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. 2 Pe. iii. 18. Lu. ii. 52. 1 S. ii. 26.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Pr. i. 8. vi. 20. 1 S. ii. 25. 2 Tim. i. 5. He. xii. 9.

We are of God: He that knoweth God heareth us; he that is not of God, heareth not us. 1 Jo. iv. 6. He. xiii. 17.

Submit yourself unto such, and to every one that helpeth with us, and laboureth. 1 Cor. xvi. 16. Ga. iv. 1, 2.

Q. Have we warrant for believing that such means shall prevail?

A. Yes, sooner or later, and there is a covenant implied in the assurance, 'As ye know how to give good gifts unto your children, much more shall your heavenly Father give good things to them that ask him.'

CHAPTER II.

Question. What is your name?

Answer. A. or B.

Q. For what reason, think you, is this easy question, in the first place put to you?

A. Because it properly introduces my instruction in the baptismal covenant; and because the name I answer by is my christian name, and not my surname; and, as such, distinguisheth me from Jews, Turks, and Heathens; and puts me in mind likewise of the privileges and duties of that religion, into which I was baptized, when I received that name.

Let every one that nameth the name of Christ depart from iniquity. 2 Tim. ii. 19. 2 Th. i. 12. Eph. iv. 1.

Q. Who gave you this name?

A. My godfathers and godmothers; persons, who, at the request of my parents, and according to the appointment of the Church, brought me to baptism, and there expressly promised that in my behalf, which all christians are obliged to, but which, by reason of my infancy, I could not promise with my own mouth.

Q. Why do you call them by those sacred names?

A. Because they were the immediate instruments of my being regenerated or born again of God: upon which account, I have for them a more than common reverence and regard.

Q. Why did not your parents offer you in baptism?

A. The Church acquires thereby greater security that the obligations will be fulfilled.

Q. When was this name given you?

A. In my Baptism; when I was received into the Church; the usual and proper time for giving names to persons.

When eight days were accomplished for the circumcising of the child, his name was called Jesus. Lu. ii. 21. i. 59, 63. Ge. xvii. 4, 5, 24.

Q. To what privileges were you admitted when you were baptized?

A. I was then made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. How in baptism was you made a member of Christ?

A. As being thereby admitted into the church of Christ, and so made a member of that body and society of which Christ is the head.

We are all baptized into one body. 1 Cor. xii. 13—27. Eph. v. 30. Ro. vi. 3. 1 Cor. vi. 15.

He is the head of the body, the Church. Col. i. 18. Eph. i. 22, 23. 1 Cor. xi. 3. Jo. xv. 1, 2.

Q. What occasion was there for your being made a member of Christ?

A. Because, I was 'by nature born in sin;' so that I am under the power of a corrupt nature, as a child of fallen Adam.

Q. What was the state of Adam before the fall?

A. He was created in the image of God.

God created man in his own image. Gen. i. 27.

In the likeness of God made he him. Gen. v. 1.

For in the image of God made he man. Gen. ix. 6.

Forasmuch as he is the image and glory of God. 1 Cor. xi. 7.

Q. Wherein did this likeness consist?

A. 1. In his having a living soul. Gen. ii. 7.

2. In his being holy.

3. In his being happy, which is the consequence of holiness.

His will, understanding, and affections were pure; and his faculties were exercised on proper objects.

4. In his power over the rest of the creation.

God hath made man upright. Eccles. vii. 29.

Subdue it (the earth) and have dominion over it. Gen. 1. 28, 29.

Thou madest him to have dominion over the works of thy hands, and hast put all things under his feet. Ps. viii. 6—8.

Q. What change passed on Adam by the fall?

A. He lost his likeness to God, his holiness, his happiness, and, in a great measure, his dominion over the creatures.

Q. How did our first parents bring this misery on themselves?

A. By disobeying the command of God.

Adam's will was left free to choose either good or evil.

But of the tree of knowledge, &c. thou shalt not eat. Gen. ii. 17.

When the woman saw the tree, that it was pleasant to the eyes, and to be desired to make one wise, she took, and did eat, and gave to her husband, and he did eat. Gen. iii. 6.

Q. What did this sin include?

A. 1. Unbelief. Gen. iii. 1—9. They believed the devil.

2. Pride. Not content to be taught the knowledge of good and evil by their Maker; they wished to be as gods, and to know good and evil for themselves. Gen. iii. 5.

3. Ingratitude. Gen. ii. 16. All the garden was allowed except one tree.

4. Cruelty to himself and his posterity; since the happiness of the whole human race depended upon him.

Q. Is it right to baptize children ?

A. Yes, certainly ; infants were admitted members of the Church, under the law, by circumcision, which was the only rite of admission, either for children or adults. Baptism is the only ordinance in the christian church, whereof children can partake ; they must therefore be admitted to it, otherwise the dispensation of the gospel must be more limited than that of the law. Children are certainly as capable of receiving the blessings, and fulfilling the duties required of them now, as under the Jewish economy.

The covenant made with Abraham was,

I will be a God to thee and to thy seed. Gen. xv ii.7.

The promise of the Gospel is,

To you and to your children. Acts ii. 39.

Jesus says, speaking of children whom he invited to come to him,

Of such is the kingdom of God, *i. e.* the gospel church. Matt. xviii. 4; xix. 14. Mark. x. 14.

The Apostles baptized whole households, which we must suppose included children.

And when she was baptized, and her household, &c. Acts xvi. 15.

And was baptized, he and all his, straightway. Acts xvi. 33.

The child of a believing parent is said by St. Paul to be holy, which could only be, by its being dedicated to God in baptism.

But now are they holy. 1 Cor. vii. 14.

Infant baptism prevailed universally in the early ages of the church, a circumstance which cannot be accounted for but by admitting its existence in the times of the apostles with the divine sanction.

Q. What is Baptism called in the Catechism ?

A. A sacrament, which formerly meant a military oath to be faithful, but which we understand to be

‘an outward and visible sign of an inward and spiritual grace.’

Words, precepts, and promises are liable to be forgotten; therefore, in condescension to our weakness, God has vouchsafed to represent the most considerable points of religion in visible ceremonies, that we may the more easily understand the things represented, and keep in our minds a remembrance of the things signified. Thus sacrifices were appointed to Adam, circumcision to Abraham, and various significant ceremonies to the Jews.

Q. Why are we baptized in the name of the Father, Son, and Holy Ghost?

A. To show that we believe in, and rest for salvation on the work of the Holy Trinity, dedicating ourselves to the service of the Father as our Creator, the Son as our Redeemer, and the Holy Ghost as our Sanctifier.

Q. What does water represent to us?

A. The cleansing of the soul from sin by the blood of Christ, and its renewal by the influence of the Holy Ghost. Water is used to purify us, and it is therefore a very proper emblem of these purifying and refreshing influences of the Gospel.

Then will I sprinkle clean water, and ye shall be clean. Ezek. xxxvi. 25. 27.

But ye are washed, but ye are sanctified. 1 Cor. vi. 11.

Q. ‘What is the inward and spiritual grace?’

A. ‘A death unto sin, and a new birth unto righteousness.’

We were dead in trespasses and sins in our natural state; in our regenerate state we should be alive unto righteousness. We should retain no love for sin, and whenever we feel it rising within us, we should strive against it, and pray to God to enable us to conquer it.

How shall we that are dead to sin, live any longer therein? Rom. vi. 2.

For he that is dead is freed from sin. Rom. vi. 7.

Likewise reckon ye yourselves to be dead unto sin. Rom. vi. 11.

By whom the world is crucified unto me. Gal. vi. 14.

Q. What followed upon your obtaining church membership?

A. Being thus grafted into the body of Christ's church, I was regenerated into a new and better state than that in which I was born, and upon my then entering into a gracious covenant with God, he, from thenceforth, became my most merciful Father in Christ Jesus.

If any man be in Christ—he is a new creature, old things are past away, behold all things are become new. 2 Cor. v. 17. Ro. vii. 6. Jo. iii. 3—7. Tit. iii. 5. 1 Pe. i. 23.

This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. Jer. xxxi. 33. xxxii. 40. He. viii. 6—13. xii. 24. Eph. ii. 12. Ac. iii. 25.

Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ—have put on Christ. Ga. iii. 26, 27. Eph. i. 5. Jo. i. 12.

Q. What benefit accrues to you from that relation?

A. Being thus received for his own child by adoption, I have a claim of right to that heavenly inheritance, which is the portion of the sons of God, and which I shall certainly have the possession of, unless, by not performing my part of this covenant, I provoke him to disinherit and cast me off.

And if children, then heirs; heirs of God, and joint heirs with Christ. Ro. viii. 17. Ga. iii. 29. iv. 7. Tit. iii. 5, 6, 7. 1 Pe. i. 3, 4, 5. 1 Jo. iii. 1, 2.

God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast. He. vi. 17—20. ix. 15.

The unrighteous shall not inherit the kingdom of God. 1 Cor. vi. 9, 10. Ga. v. 21. Eph. v. 5.

Q. What duties do these great and singular advantages naturally suggest to us, to whom they are vouchsafed?

A. As we are members of Christ, it behooves us to walk in conformity to Christ our head, in the unity and communion of his body, the church, and with due regard to the personal welfare of one another. As we are children of God, we ought to be obedient to our heavenly Father, and holy as he is holy. As we are inheritors of the kingdom of heaven, we ought to prize heaven above earth, and take care to secure our interest there, whatever becomes of the things of this world.

As ye have received Christ Jesus the Lord, so walk ye in him. Col. ii. 6. 1 Jo. ii. 6. Jo. xiii. 15. 1 Cor. vi. 15.

The multitude of them that believed were of one heart, and of one soul. Ac. iv. 32. ii. 1—46. Eph. iv. 3—6. 1 Cor. xi. 18.

There should be no schism in the body: but the members should have the same care one for another. 1 Cor. xii. 25, 26.

As obedient children, not fashioning yourselves according to your former lusts, in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation. 1 Pe. i. 14, 15. Mat. v. 48. Eph. v. 1.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Mat. vi. 20—33. Lu. xii. 33. He. xi. 25. 26. Phi. iii. 20.

CHAPTER III.

Question. What did your godfathers and godmothers promise for you in baptism?

Answer. They did promise and vow three things in my name: of which the first was, that I should renounce the devil, and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

Q. Whom do you mean by the Devil?

A. An evil spirit; he who, of the apostate and fallen angels, is the prince, or head: that great enemy of Christ and his church, who, having seduced our first parents, hath ever since had, through God's permission, a great power in the world, and still seeketh our destruction, by tempting us to sin, and then accusing us to God for it.

God spared not the angels that sinned, but cast them down to hell. 2 Pe. ii. 4. Jude 6. Re. xii. 7, 8, 9. Mat. viii. 31, 32.

Beelzebub the prince of the devils. Mat. xii. 24. xxv. 41.

The God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Cor. iv. 4. Mat. xiii. 38, 39. Lu. viii. 12.

The serpent beguiled Eve, through his subtilty. 2 Cor. xi. 3. Ge. iii. 1—4. 1 Tim. ii. 14.

In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Eph. ii. 2. 1 Cor. x. 20. Jo. xvi. 11. xiv. 30.

Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Pe. v. 8. Job i. 7. Lu. xxii. 31.

I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 1 Th. iii. 5. 1 Cor. vii. 5. 2 Cor. ii. 11. Mat. iv. 1—3. Mar. i. 13.

The accuser of our brethren is cast down, which accused them before our God, day and night. Re. xii. 10. Job i. 9. ii. 5. Zec. iii. 1.

Q. What do you mean by the works of the devil?

A. In general, all manner of sin, and in particular, the crimes of which he is principally guilty, and especially tempts men to, such as pride, envy, murder by the hand, or in the heart, lying, deceiving, and misleading, especially in matters of religion.

He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 Jo. iii. 8—10. Ac. xiii. 10. Jo. xii. 31. Col. ii. 15.

Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. 1 Tim. iii. 6. 1 Chr. xxi. 1. Is. xiv. 12—15.

If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. Ja. iii. 14, 15, Ro. i. 29. 1 Cor. iii. 3. Tit. iii. 3.

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning. Jo. viii. 44. Ge. iii. 4. Re. ix. 11. xii. 13. 1 Jo. iii. 12—15.

He abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. Jo. viii. 44. Ge. iii. 4, 5. Ac. v. 3. Col. iii. 9.

In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 Tim. iv. 1. 2 Tim. iii. 13. Mar. xiii. 22. Re. ii. 20. Ez. xiii. 10. 2 K. xxi. 9. De. xiii. 12—16. 1 Jo. ii. 26.

Q. What is it now to renounce the devil and all his works?

A. It is to reject and withstand that usurped power and dominion which he exercises in the world, to resist his personal temptations, and in no form to be partakers of his crimes, as we would not share with him in his punishment.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. vi. 11, 12—18. Ac. xxvi. 18. 1 Pe. v. 9. Re. xii. 11.

Resist the devil, and he will flee from you. Ja. iv. 7. Eph. iv. 27. 1 Jo. ii. 14. v. 18.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. v. 11. Ro. xiii. 12. 2 Tim. ii. 26. 2 Cor. vi. 15.

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Mat. xxv. 41. Lu. xiii. 27. 2 Pe. ii. 9.

CHAPTER IV.

Question. How, and in what sense, do you renounce the pomps and vanity of this wicked world?

Answer. I absolutely renounce conformity to those customs and practices of worldly men, which are in themselves sinful; and I so far renounce the honours and riches of the world, as not to be, from selfish considerations, ambitious of the former, nor covetous of the latter. And in general, I do hereby look upon myself debarred from having more to do, than I can help, with anything in the world, which may be like to prove an occasion of sin to me, or that may probably tend to alienate me from God, and draw off my mind from the other world.

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Ro. xii. 2. 2 Pe. i. 4. 1 Jo. v. 19.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 Jo. ii. 15, 16. Lu. iv. 5—8. Jo. v. 44. xii. 43. Ga. v. 26.

They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi. 9, 10. Mat. xxvi. 15, 16. 2 Tim. iv. 10. Mat. xiii. 22. vi. 24.

The friendship of the world is enmity with God: whosoever therefore will be a friend of the world, is the enemy of God. Ja. iv. 4. i. 27. 1 Jo. v. 4. 1 Cor. v. 9, 10. vii. 31. Lu. xii. 15.

Q. What have you obliged yourself to by renouncing all the sinful lusts of the flesh?

A. To avoid not only criminal actions, but impure desires; not only open profligacy, but secret indecency; and all that rioting and drunkenness which would aggravate filthiness of the flesh and spirit, be inconsistent with christian purity, and render us unclean in God's sight.

The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Ga. v. 19, 20, 21. 2 Cor. xii. 20, 21. Phi. iii. 18, 19. Eph. iv. 19. v. 3, 4, 5. Ro. xiii. 13, 14.

Q. But do christians in their baptism absolutely renounce all carnal desires whatever?

A. All such as would fasten upon a forbidden, and therefore unlawful object: to those we are to give no indulgence, or consent, much less must we follow, or be led by them to the commission of any sinful act.

Why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings. Pr. v. 20, 21. Mat. v. 28. Ge. xxxix. 7—9.

If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Mat. v. 29. Col. iii. 5. Ro. vi. 12, 13, 14.

Flee youthful lusts. 2 Tim. ii. 22. 1 Pe. ii. 11. Ga. v. 16—24. Ro. viii. 13. He. xiii. 4.

CHAPTER. V.

Question. What mean you by the articles of the christian faith, which it was stipulated for you, secondly, that you should believe?

Answer. All those doctrines of religion, for which we have the authority of Christ and his apostles.

This is his commandment, that we should believe on the name of his son Jesus Christ. 1 Jo. iii. 23. Jo. xv. 15. xx. 31. Ro. xvi. 25, 26. Lu. i. 1—4. 2 Pe. i. 15, 16. 2 Tim. iii. 15, 16, 17.

Q. Where do we find those articles of faith?

A. The fundamental points are summed up in that, which, because it contains the heads of the apostles' doctrine, and was compiled, for the most part, in or near their times, is called the Apostles' Creed.

Q. What is the nature of that faith which we are to give to the articles of that creed?

A. It must be an assent to the truth of all and every one of them, and such an assent, as is hearty, active or practical, and steadfast.

Teaching them to observe all things whatsoever I have commanded you. Mat. xxviii. 20. Ac. iii. 22. x. 33. xxiv. 14. Eph. iv. 15.

If thou believest with all thine heart, thou mayest be baptized. Ac. viii. 37. Jo. vi. 69. 1 Tim. i. 5. 2 Tim. i. 5. Ro. iv. 20, 21.

In Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love. Ga. v. 6. Ja. ii. 21, 22. He. xi. 8. 1 Th. i. 3.

Let us hold fast the profession of our faith, without wavering. He. x. 23, 24. vi. 11. Col. i. 23. ii. 5, 6, 7. 2 Tim. iii. 14.

Q. And is a faith, thus qualified, sufficient to our justification?

A. Yes, and that without the deeds of the Jewish ceremonial law.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Ro. x. 10. Mar. xvi. 16. Jo. iii. 14—18.

A man is justified by faith, without the deeds of the law. Ro. iii. 28. viii. 3, 4. Ac. xiii. 38, 39. Ga. ii. 16. iii. 11. Col. ii. 14.

Q. Are the doctrines of the christian faith summed up in any other form?

A. Yes, in the Nicene Creed, and in the Thirty-nine Articles of Religion.

Q. Is there any kind of faith, by which we may be accounted righteous before God, without the works of evangelical righteousness?

A. No: and therefore I was put under this

further engagement, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

As the body without the spirit is dead, so faith without works is dead also. Ja. ii. 26. 14, 17, 20. 1 Cor. xiii. 2. Tit. iii. 8. 2 Pe. i. 5—8.

Q. Which are those commandments, to which this part of your vow relates?

A. The ten commandments of the moral law: under which are comprehended all those particular precepts of the Old and New Testaments, which are reduced to one or other of those heads.

If thou wilt enter into life, keep the commandments. Mat. xix. 17, 18, 19. v. 17. Ro. ii. 13. Tit. ii. 11, 12. Re. xxii. 14.

On these commandments hang all the law and the prophets. Mat. xxii. 40.

Q. What is it to keep these commandments?

A. To keep them, as we ought to do, is to yield an universal obedience, that is, not only to some of them which are least difficult or disagreeable, but to all; not only upon great occasions, but uniformly; in secret as well as before the world; in the heart as well as in the actions; and to persevere therein as long as we live.

Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. Mat. v. 19. Ja. ii. 10, 11. Ps. cxix. 6, 151, 172. 2 Cor. ii. 9.

If ye continue in my word, then are ye my disciples indeed. Jo. viii. 31. 1 Cor. xv. 58. 2 Pe. ii. 21, 22. Ps. cxix. 112.

CHAPTER. VI.

Question. Dost thou not think that thou art bound to believe, and do, as they have promised for thee?

Answer. Yes verily : otherwise I forfeit all the benefits of my baptism.

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it ; for the Lord thy God will surely require it of thee. De. xxiii. 21. Nu. xxx. 2. Ec. v. 4. Ps. xxii. 25.

The just shall live by faith : but if any man draw back, my soul shall have no pleasure in him. He. x. 38. 28, 29. ii. 3. xii. 25.

Q. But are you able to keep this vow ?

A. Not by my own strength, but by God's help I am able : for I have promised nothing therein but what that God hath commanded ; and God, a being equally just, and holy, and merciful, can require no more than he knows that, by his proffered grace, we are well able to perform.

Not that we are sufficient of ourselves, to think any thing as of ourselves : but our sufficiency is of God. 2 Cor. iii. 5.

I can do all things through Christ which strengtheneth me. Phi. iv. 13. 2 Cor. xii. 9. Eph. iii. 16. Ez. xxxvi. 27.

My yoke is easy and my burden is light. Mat. xi. 30. 1 Jo. v. 3.

Q. But was it not presumptuous in your sponsors to make such a promise in your name, before they could tell whether you would perform it or no ?

A. Not at all : because they promised no more than what is implied in the very nature of baptism, and to which that would have bound me, had it not been thus expressed, that I might have the more full and solemn knowledge of my christian duty, and to enforce its obligation, and to tie me more strictly to the performance of it.

Q. And do you, let me ask you again, look upon yourself thus strongly bound to stand to this covenant ?

A. I do, and by God's help so I will, and I not only think myself much obliged to my sureties, for making such a contract in my behalf ; but

I do also heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray unto God to give me his grace, that I may not fall from that happy condition in which I now am, but may continue in the same unto my life's end.

I will pay thee my vows, which my lips have uttered, and my mouth hath spoken. Ps. lxvi. 13, 14. cxix. 30. 57, 93, 106.

Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the kingdom of his dear son. Col. i. 12, 13. 1 Pe. ii. 9.

The God of all grace hath called us unto his eternal glory by Christ Jesus. 1 Pe. v. 10. Eph. ii. 4—8. Tit. iii. 5, 6.

The gospel of Christ is the power of God unto salvation, to every one that believeth. Ro. i. 16. Mar. xvi. 16. Ac. ii. 47.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Ac. iv. 12. Ro. iii. 24. 1 Tim. ii. 5, 6.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Mat. vii. 7. Jo. xvi. 23. He. iv. 16.

If after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. 2 Pe. ii. 20, 21. Math. xii. 45. Ez. xviii. 24.

Be thou faithful unto death, and I will give thee a crown of life. Re. ii. 10—26. Mat. xxiv. 13. Ga. vi. 9. He. iii. 6. x. 39.

CHAPTER. VII.

Catechist. Rehearse the baptismal articles of thy belief.

Ans. I believe in God, the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, his only son our Lord : who was conceived by the Holy Ghost, born of the Virgin Mary : suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell : the third day he arose from the dead : he ascended into heaven, and sitteth on the right hand of God, the Father Almighty : from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost : the holy Catholic Church : the communion of saints : the forgiveness of sins : the resurrection of the body : and the life everlasting. Amen.

Q. You told us in your answer to the second question of the fifth chapter, what is meant by believing : for the more clear explication of this BELIEF, let me ask you, into how many Articles it is usually divided ?

A. Into twelve : to every one of which I apply these words, I believe; and would be understood thereby, to make a distinct profession of my own personal faith, as often as I say this creed.

Q. What need is there to begin your creed with professing your belief in God ?

A. Not because any thinking person can be supposed to disbelieve a truth, as glaring as the sun, and as certain as his own existence ; but because the belief of a Deity is the foundation of all religion, and carries with it an obligation to be religious.

The fool hath said in his heart, There is no God. Ps. xiv. 1. Ro. i. 19, 20. Ps. xix. 1. Job xii. 7—10. Ac. xvii. 28.

He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. He. xi. 6. Ps. lviii. 11. Jo. xvii. 3.

If the Lord be God, follow him. 1 K. xviii. 21. Is. viii. 19. Jos. xxiv. 18. Jonah i. 6—9. Ge. xvii. 1. Ps. c. 3, 4.

Q. What sort of being do you apprehend God to be ?

A. A pure spiritual substance, without body, parts, or passions; self-existent; being from and to all eternity; unchangeable; invisible, and yet present in all places; of unbounded wisdom and knowledge, power and faithfulness, holiness and justice, goodness and mercy; and, in one word, a being eminently and absolutely perfect, but infinite and incomprehensible.

God is a spirit. Jo. iv. 24. 2 Cor. iii. 17. Lu. xxiv. 39.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God. Ps. xc. 2. Is. xli. 4. xlv. 6. Hab. i. 12. Ps. lv. 19. Pr. viii. 23. 25. Ro. i. 20. Re. i. 4—8.

With whom is no variableness, neither shadow of turning. Ja. i. 17. Mal. iii. 6. Ps. cii. 26, 27.

Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see. 1 Tim. vi. 16. i. 17. Jo. i. 18. Ex. xxxiii. 20. De. iv. 12.

Am I a God at hand, saith the Lord, and not a God afar off? can any hide himself in secret places that I shall not see him? do not I fill heaven and earth? saith the Lord. Jer. xxiii. 23, 24. 1 K. viii. 27. Ps. cxxxix. 7—12. Am. ix. 2, 3.

O the depth of the riches, both of the wisdom and knowledge of God. Ro. xi. 33. Eph. i. 8. Jude 25. Ac. xv. 18. Da. ii. 22. 1 Chr. xxviii. 9. He. iv. 13.

Great is our Lord, and of great power; his understanding is infinite. Ps. cxlvii. 5. cxv. 3. Jer. xxxii. 27.

The Lord, thy God, he is God, the faithful God. De. vii. 9. Nu. xxiii. 19. 2 Tim. ii. 13. 2 Cor. i. 18.

Holy, holy, holy, is the Lord of Hosts. Is. vi. 3. Re. iv. 8. Ps. v. 4. Hab. i. 13.

A God of truth, and without iniquity, just and right is he. De. xxxii. 4. Is. xlv. 21. Ps. xi. 7. xlv. 17. Jer. xxxii. 19.

Thou art good, and dost good. Ps. cxix. 68. Mat. xix. 17. v. 45. Ja. i. 5.

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Ex. xxxiv. 6, 7. Ne. ix. 17. Ps. ciii. 8—13. Mi. vii. 18. 2 Pe. iii. 9.

I am that I am. Ex. iii. 14. vi. 3. Ps. lxxxiii. 18.

Canst thou by searching find out God? canst thou find out the Almighty unto perfection? Job. xi. 7. xxvi. 14. xxxvi. 26. xxxvii. 23. Ps. cxxxix. 6. Ro. xi. 33. 1 Cor. ii. 9. Eph. iii. 18, 19.

Q. What does common sense require of men who

believe, that there is such a supreme and glorious being, in and over all the world?

A. To magnify him with the highest admiration and esteem; to worship him in a manner suitable to his excellent nature, and, by all the ways we can, to promote his honour and glory; to behave, as always in his presence; to submit ourselves to his just and sovereign authority; to seek the conduct of his unsearchable wisdom; to be conformable to him in purity and holiness, in justice and righteousness, in truth and faithfulness, in goodness and mercy; endeavouring the recovery of that divine image in which we were created, but which we have lost; and to be as like God as we can, in all his imitable perfections.

Bless the Lord your God for ever and ever; and blessed be thy glorious name which is exalted above all blessing and praise. Ne. ix. 5. Ps. cxlviii. 11, 12, 13. cxlv. 1—5. lxxxvi. 12. lxxxix. 5—8. Ro. xi. 36.

We worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Phi. iii. 3. Jo. iv. 24. He. xii. 28. 1 Cor. vi. 20. Ps. xcv. 6. xcvi. 8.

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phi. i. 11. 1 Pe. ii. 12. iv. 11.

I have kept thy precepts and thy testimonies, for all my ways are before thee. Ps. cxix. 168. xvi. 8. Ge. xvii. 1. Pr. iii. 6. Mat. vi. 4—6. Ez. ix. 9.

Behold, here am I, let him do to me—as seemeth good unto him. 2 S. xv. 26. 1 S. iii. 18. Ps. xxxix. 9. Job. i. 21. Mat. xxvi. 39.

Ye shall be holy: for I the Lord your God am holy. Le. xix. 2. xi. 44. 1 Pe. i. 16. 1 Jo. iii. 3. Mat. v. 8.

If ye know that he is righteous, ye know that every one that doth righteousness is born of him. 1 Jo. ii. 29. iii. 7—10.

Lord, who shall abide in thy tabernacle: who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Ps. xv. 1, 2. Zec. viii. 16. Pr. xii. 17—19.

Be ye merciful as your Father also is merciful. Lu. vi. 36. Eph. iv. 32. Col. iii. 12. 1 Jo. iii. 17.

Put on the new man which after God is created in righteousness and true holiness. Eph. iv. 22, 23, 24. Col. iii. 10. Ge. i. 26, 27. 1 Cor. xi. 7.

Be ye perfect, even as your Father which is in heaven is perfect. Mat. v. 48. Eph. v. 1. 2 Cor. iii. 18.

CHAPTER VIII.

Question. Can there be more than one God of such infinite perfections as those mentioned in the foregoing chapter?

Answer. No, it is as contrary to reason as Scripture, that there should be more than one living and true God, and therefore I am taught to say in this creed, I believe in God, not gods; and in the Nicene Creed, I believe in one God. It would be a palpable absurdity to suppose that there could be two beings each of whom was possessed of infinite power.

One God and Father of all, who is above all, and through all, and in you all. Eph. iv. 6. Is. xxxvii. 16. 1 Tim. ii. 5. Ja. ii. 19.

Q. But do you not believe, that in this unity of the Godhead there subsists a trinity of persons?

A. This I am obliged to believe; because the same scriptures which teach me, that there is but one God, one Lord, teach me also, that he is not one only person, but three persons in one substance.

There are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one. 1 Jo. v. 7. Mat. xxviii. 19. 2 Cor. xiii. 14. 1 Cor. xii. 4, 5, 6. 1 Pe. i. 2.

Q. Where else do you find this taught?

A. In all those passages which assign such attributes as can belong only to God, sometimes to a person called the Father, sometimes to a person called the Son, and sometimes to a person called the Holy Ghost.

Q. Why is the first person in this Trinity called God the Father?

A. Not only because the universe owing its existence to him, he is the giver of life to all intelligent beings, but chiefly because he is, in a much superior respect, the father of our Lord Jesus Christ; and, through him, in a more peculiar manner than of the rest of mankind, the father of all true christians.

The God of the spirits of all flesh. Nu. xvi. 22. xxvii. 16. He. i. 7. Is. lxiv. 8. Ac. xvii. 29. 1 Cor. viii. 6. 1 Th. i. 1.

Blessed be God, even the Father of our Lord Jesus Christ. 2 Cor. i. 3. Ro. xv. 6. Eph. i. 3. 1 Pe. i. 3.

Ye have received the spirit of adoption, whereby we cry Abba, Father. Ro. viii. 15. Eph. i. 5. Jo. xx. 17.

Q. What do you further believe concerning God the Father?

A. That he is Almighty, Maker of Heaven and Earth; or, in other words, that he hath an unlimited power of doing whatsoever he pleaseth, and did eminently exert this power in creating the heaven and earth, and all things therein; and that as the sovereign Lord thereof, he hath ever since continued to preserve, and govern the world, by the same divine power, wisdom and goodness with which he made it.

Abba, Father; all things are possible unto thee. Mar. xiv. 36. Mat. xix. 26. Ps. lxii. 11. Job xlii. 2.

Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and nothing is too hard for thee. Jer. xxxii. 17. Ge. i. 1. Ac. iv. 24. He. iii. 4. Ec. iii. 11. He. xi. 3. Ps. xxxiii. 6—9. Ge. 1—3.

God that made the world, and all things therein, he is Lord of heaven and earth. Ac. xvii. 24. Ps. xxiv. 1. lxxxix. 11. Ex. ix. 29.

Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all. Ne. ix. 6. He. i. 3. Ac. xvii. 28. Ps. xxxvi. 6. civ. 27—31. Job vii. 20. Ge. xlv. 5—7. 2 S. viii. 6. 14.

The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Ps. ciii. 19. xciii. 1. xcvi. 1. xcix. 1. Ac. xvii. 25, 26, 27. Eph. i. 11. Ps. cxxvii. 1, 2, 3. lxxv. 6, 7. Am. iii. 6. iv. 6, 7. Ex. xxi. 13. Pr. xxi. 31. xvi. 33.

xix. 21. xvi. 9. xx. 24. Ex. xx. 5, 6, 7—12. Mat. vi. 9—13. vii. 7—11.

Q. What influence should this belief have upon us?

A. It should engage us to pay him the love and obedience of children to their heavenly Father; the homage and worship due from creatures to their great Creator; and, at all times, and in all cases, to confide in his all-sufficient power and never failing providence, and unchangeable promises.

If I be a father, where is mine honour? saith the Lord of hosts. Mal. i. 6. 1 Jo. iii. 10. Jo. viii. 41.

Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created. Re. iv. 11. v. 13. Ex. xx. 11. Ps. xlv. 12. xcv. 6.

Our help is in the name of the Lord, who made heaven and earth. Ps. cxxiv. 8. cxxi. 1, 2. lxii. 7, 8. xxvii. 1—3. Is. xxvi. 4.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not therefore; ye are of more value than many sparrows. Mat. x. 29, 30, 31. vi. 25—34. 1 Cor. x. 13. 2 Pe. ii. 9. Ps. xxxvii. 23, 24—28. Pr. iii. 5, 6. Ro. viii. 28. Ps. iv. 8. iii. 5. cxxi. 3—8. Is. xliii. 2.

CHAPTER IX.

Question. Is it not sufficient to believe the first Article of the Creed, unless we also believe the second, and what follows thereupon?

Answer. The bare belief of a God will not be sufficient for any, to whom that God hath plainly signified it to be his will and pleasure, that they should believe in Jesus Christ, as the only means of obtaining his favour.

This is the work of God, that ye believe on him whom he hath sent. Jo. vi. 29. xiv. 1. 1 Jo. iii. 23. v. 13.

I am the way, and the truth, and the life: no man cometh unto the Father, but by me. Jo. xiv. 6. vi. 40. iii. 14—18. viii. 24. xv. 6. Ac. xvi. 31. 1 Jo. v. 12. Ac. iv. 12.

Q. Has the natural belief in the being of a God ever proved sufficient in any nation or age to lead men to do his will?

A. No; men fall into all sorts of follies, and corruptions, and idolatries, until they come to the knowledge of God as revealed in the Bible; a God reconciling sinners to himself by Jesus Christ; and constraining them to cultivate holiness by higher motives than unenlightened reason can furnish.

Q. What is the import of the name Jesus?

A. It signifies Saviour, and denotes that salvation, which the Son of God came into the world on purpose to bring to sinners.

Thou shalt call his name Jesus: for he shall save his people from their sins. Mat. i. 21. Lu. ii. 11. Ac. xiii. 23. 1 Tim. i. 15. 1 Jo. iv. 14.

Q. How and in what respect is Jesus a Saviour?

A. By virtue of a covenant in our behalf with God the Father, he delivers us from the greatest evils to which we can be exposed in time and in eternity.

Q. What are those?

A. He saves us from the guilt and punishment of our sins, and hath made our peace with, and reconciled us to God; he saves us from the dominion and commission of the sins themselves, and he will at last bestow eternal life and happiness upon all them, who, forsaking those sins, do sincerely obey him.

In whom we have redemption through his blood, even the forgiveness of sins. Col. i. 14. Mat. xxvi. 28. Ac. x. 43. v. 30, 31. 1 Th. i. 10.

God hath reconciled us to himself by Jesus Christ. 2 Cor. v. 18, 19, 20. Ro. v. 10. Col. i. 20, 21, 22.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14—11, 12, 13. Ro. viii. 1, 2. Eph. ii. 10. 2 Pe. i. 4—8.

Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal

life, through Jesus Christ our Lord, Ro. vi. 22, 23. Jo. vi. 40. x. 10. 28. 1 Pe. i. 3, 4. 1 Jo. ii. 25.

He became the author of eternal salvation unto all them that obey him. He. v. 9. Is. lv. 3. Ro. ii. 6—10. 2 Th. i. 7, 8.

CHAPTER X.

Question. What do you mean by adding Christ to the name Jesus ?

Answer. I do hereby profess my belief, that this same Jesus is the Christ, or, according to the meaning of that word, the anointed one, whom the Jews styled the Messiah ; and that as, in the Old Testament, prophets, priests and kings were anointed with oil to their respective offices, so by the unction typified thereby, namely, that of the Spirit of God, was this Jesus consecrated to be a prophet, a priest, and a king, in order to his perfecting our salvation.

We have found the Messiah, which is, being interpreted, the Christ. Jo. i. 41. iv. 25.

God anointed Jesus of Nazareth with the Holy Ghost, and with power. Ac. x. 38. iv. 27. Lu. iv. 18. Jo. iii. 34. Col. ii. 3.

Q. Why do you believe the person, known chiefly by the name of Jesus when he was upon the earth, to be the expected Messiah, in whom all those great offices were to centre ?

A. Because the Scripture expressly asserts him to be so ; and because it is therein abundantly manifest, that all the ancient prophecies relating to the first coming of the Messiah, were fulfilled in him.

This Jesus, whom I preach unto you, is Christ. Ac. xvii. 3. ii. 36. ix. 22. Mat. xvi. 16. Jo. vi. 69. 1 Jo. v. 1.

He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets. Ac. xxviii. 23. xxvi. 6. Lu. xxiv. 25, 27. Jo. i. 45. Ge. iii. 15. xxii. 18. xxvi. 4. xlix. 10. De. xviii. 15. Ps. xvi. 10. xxii. cxxxii. 11. Is. vii. 14. ix. 6.

Jer. xxiii. 5. Ez. xxxiv. 23, 24. Da. ix. 24. Mi. vii. 20. Hag. ii. 7. Mal. iii. 1.

Q. Does your faith in Jesus, as the Christ, rest wholly upon this proof?

A. No: I am further confirmed therein by audible testimonies from heaven, and by the attestation of an extraordinary prophet, sent on purpose into the world, to prepare his way, and bear witness to him.

Lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased. Mat. iii. 17. xvii. 5. 2 Pe. i. 17, 18.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Jo. i. 29. 6, 15, 30, 36. Mat. iii. 11. Jo. iii. 26, &c. v. 33. Lu. ii. 25—38.

Q. But how did Jesus himself prove that he was the Christ?

A. By working miracles, and empowering his disciples to do the same in his name; by leading the most holy life, and preaching the most heavenly doctrine; and by making good his promise of rising again from the dead, and of sending down the Holy Ghost upon his apostles, to lead them into all truth, and to enable them with boldness, and in all languages, to preach the gospel, and diffuse it into all countries.

I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. Jo. v. 36. x. 25—37, 38. xv. 24. Mat. xi. 4, 5.

In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover. Mar. xvi. 17, 18. Ac. ii. 43. vi. 8. xv. 12. 1 K. xvii. 24.

Which of you convinceth me of sin. Jo. viii. 46. He. vii. 26. 1 Pe. ii. 22.

My doctrine is not mine; but his that sent me. Jo. vii. 16, 17, 18. 1 Tim. iii. 16.

Destroy this temple, and in three days I will raise it up. Jo. ii. 19. Mat. xvi. 21. xx. 19. Ac. xvii. 31.

Ye shall be baptized with the Holy Ghost, not many days hence. Ac. i. 4—5. Lu. xxiv. 49.

When the spirit of truth is come, he will guide you into all truth. Jo. xvi. 13. xiv. 26. Lu. xxi. 15.

They were all filled with the Holy Ghost, and they spake the word of God with boldness. Ac. iv. 13. 31. xiv. 3. Mat. x. 26, 27.

They were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. Ac. ii. 4. 12. 1 Cor. xii. 10. 28. Is. xlv. 3. Joel ii. 28. Mar. xvi. 17.

Go ye into all the world, and preach the gospel to every creature,—and they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Mar. xvi. 15—20. Mat. xxiv. 14. Jo. xii. 31, 32, 1 Tim. iii. 16.

Q. What is the result of all these considerations put together?

A. That the christian faith is built upon such good grounds as to leave no just pretence or excuse for infidelity.

How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. He. ii. 3, 4. Jo. vi. 68, 69. xvi. 30. Lu. vii. 22, 23.

CHAPTER XI.

Question. Which are those offices, denoted by the word Christ, to which you said Jesus was anointed?

Answer. Those three great ones of Prophet, Priest, and King.

This is of a truth that prophet, that should come into the world. Jo. vi. 14. Mat. xxi. 11. Lu. vii. 16. xxiv. 19.

Called of God an high priest, after the order of Melchisedeck. He. v. 10. 6. iii. 1. vii. 28. viii. 1. Ps. cx. 4. Ge. xiv. 18.

He hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords. Re. xix. 16. Ps. ii. 6.

He. i. 8. Is. xxxii. 1. Mat. ii. 2. Da. ii. 44. vii. 13, 14. Lu. i. 32, 33. xix. 38. xxiii. 3. Jo. xii. 15. xviii. 36, 37. Ac. v. 31.

Q. How did Jesus execute those offices ?

A. As a Prophet, he foretold future events, and revealed the whole will of God, concerning the salvation of mankind; as a Priest, he made atonement for sins, and continually intercedeth for sinners; and as a King, he doth govern and protect his church, will in due time destroy his enemies, and reward his faithful servants.

Behold, I have foretold you all things. Mar. xiii. 23. Lu. xix. 43, 44. xxi. 24. Mat. xxiv. 11. Jo. xxi. 18—22.

The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Lu. iv. 18, 19. 15, 22, 32. Mat. vii. 28, 29. Mar. vi. 2. Jo. xv. 15.

Now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. He. ix. 26. ii. 17. Ro. v. 11. Eph. v. 2. He. vii. 26, 27.

He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. He. vii. 25. iv. 15. Ac. iii. 26.

Unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. He. i. 8. Is. ix. 7. Mat. xxviii. 18, 19, 20. xvi. 18.

He must reign, till he hath put all enemies under his feet. 1 Cor. xv. 25, 26. Heb. ii. 14. Re. xx. 14. Jo. xii. 31. 1 Jo. iii. 8. Lu. x. 18.

My reward is with me, to give every man according as his work shall be. Re. xxii. 12. Eph. vi. 8. Mat. xxv. 34.

Q. What duties are we hereby obliged to ?

A. To hearken diligently to this infallible prophet, and place an implicit faith in him; to be so truly penitent for our sins, that we may be entitled to the benefit of the sacrifice and mediation of this high priest; and to be such loyal, obedient subjects to this almighty king, that we may never feel the dreadful effects of his indignation.

Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Ac. iii. 22, 23. vii. 37. De. xviii. 18, 19. He. ii. 1, 2, 3. xii. 25. Lu. x. 16.

How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God. He. ix. 14. iv. 14. x. 21, 22.

Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. Lu. xix. 27. Ps. ii. 9. cx. 2—5, 6. Re. ii. 27. xix. 15. Lu. i. 74, 75.

CHAPTER. XII.

Question. What do you believe concerning Jesus Christ, with respect to his more immediate relation to God?

Answer. That he is the Son, and the only Son of God, not made or created like other beings, but, by an inexplicable generation, begotten of the Father before all worlds, even from everlasting, having by such eternal generation, the divine nature so fully communicated to him that he is God of God, Light of Light, very God of very God, of one substance with the Father.

We believe, and are sure that thou art that Christ, the Son of the living God. Jo. vi. 69. Mar. i. 11. Ac. ix. 20. Lu. i. 35. Ro. i. 4. He. i. 2.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jo. iii. 16. i. 18. 1 Jo. iv. 9.

Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee. He. i. 5. Jo. v. 26.

Who shall declare his generation. Is. liii. 8. He. vii. 3. Mat. xi. 27.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Jo. xvii. 5. i. 2, 3. Eph. iii. 9. Col. i. 16, 17.

I am Alpha and Omega, the beginning and the end, the first and the last. Re. xxii. 13. i. 11—17. ii. 8. Mic. v. 2. Jo. i. 1. 2.

In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9. i. 19. Jo. i. 14.

The brightness of his glory, and the express image of his person. He. i. 3. 2 Cor. iv. 4. Col. i. 15.

I and my Father are one. Jo. x. 30—38. xvii. 11—21. 1 Jo. v. 7—20.

Q. What is the conclusion necessarily resulting from this account of the divine nature of Jesus Christ?

A. That this everlasting Son of the Father is equal to the Father, as touching his Godhead. And I am further confirmed in this faith by those Scriptures which ascribe to him, in a manner appropriate and peculiar to God, the name, the attributes, the works, the worship, and the honour of God: all or any of which it would be unlawful so to ascribe to him, were not the glory of the Son the same with that of the Father, without any difference or inequality.

Who being in the form of God, thought it not robbery to be equal with God. Phi. ii. 6. Jo. x. 33—36. v. 18. Lu. xxii. 70, 71. Jo. xix. 7. x. 28, 29. xvi. 14, 15.

In the beginning was the Word, and the Word was with God, and the Word was God. Jo. i. 1. xx. 28. Ac. xx. 28. Ro. ix. 5. 1 Tim. iii. 16. Mat. i. 23. Is. ix. 6.

Lord thou knowest all things. Jo. xxi. 17. ii. 25. xvi. 30. Lu. vi. 8. Re. ii. 23. Mat. xviii. 20. xxviii. 20. Jo. iii. 13. He. i. 11, 12. xiii. 8. Re. i. 8.

All things were created by him, and for him. And he is before all things, and by him all things consist. Col. i. 16, 17. Jo. i. 3—5. 10. He. i. 3. Jo. iii. 17. Is. lxiii. 1. Lu. v. 20, 21. Jo. v. 17—21. vi. 40. xv. 26. 1 Cor. i. 4. Phi. iv. 13.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Ac. vii. 59. 1 Cor. i. 2. 2 Th. ii. 16, 17. Lu. xxiv. 52. Jo. xiv. 1. ix. 38. Ps. ii. 12. He. i. 6.

All men should honour the Son, even as they honour the Father. Jo. v. 23. Re. v. 13. compared with iv. 11.

I am the Lord, that is my name, and my glory will I not give to another. Is. xlii. 8. 1 Cor. ii. 8. Ps. xxiv. 10. Is. vi. 3. Mat. iv. 10. Ex. xx. 3—5.

Q. Upon what account do you own Jesus Christ, his only son, for our Lord?

A. If he be our Saviour, our Prophet, our Priest, our King, and more especially our God, he must necessarily be our Lord: but I do here acknowledge him to be, in a peculiar manner, our Lord, as having redeemed and purchased us with his blood.

God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Ac. ii. 36. x. 36. Tit. ii. 14. Lu. ii. 11. Ro. xiv. 9. Eph. iv. 5. 1 Cor. viii. 6. vi. 20. Re. xvii. 14.

Q. What duties do you learn from hence?

A. To give Jesus Christ all that homage and obedience, which is due to him as the Son of God, and our Lord; and as such, to conform to his example in whatsoever he hath proposed himself to our imitation.

At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phi. ii. 10, 11. He. i. 6.

Why call ye me, Lord, Lord, and do not the things which I say. Lu. vi. 46. Mat. vii. 21. Mal. i. 6.

Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. Jo. xiii. 13—16. Lu. xxii. 25, 26, 27. Mat. xxiii. 8.

CHAPTER XIII.

Question. What do you profess to believe in the Third Article?

Answer. That for the redemption of mankind the Son of God was incarnate, and condescended to become the son of man: the whole human nature being assumed by him, and so closely united to the divine that he became God and Man in one person.

When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. iv. 4, 5. He. ii. 9, 14, 15, 17. 1 Cor. xv. 22.

The Son of Man is come to save that which was lost. Mat. xviii. 11. Lu. ix. 56. Mat. xvi. 13. xii. 40. xvii. 9.

The Word was made flesh, and dwelt among us. Jo. i. 14. He. ii. 16. Ge. iii. 15. Ac. ii. 22. xvii. 31. 1 Tim. ii. 5. 1 Cor. xv. 21. 47. 1 Jo. iv. 2, 3. Lu. xxiii. 46. xxiv. 39. He. iv. 15.

Of whom, (that is, the Israelites) as concerning the flesh, Christ came, who is over all, God blessed forever. Amen. Ro. ix. 5. 1 Tim. iii. 16. He. vi. 6. Phi. ii. 8. 1 Cor. ii. 2. Ac. xx. 28. 1 Jo. iii. 16. Lu. xx. 41—44. Jo. i. 15—30.

Q. How was the manhood united with God?

A. He was made man of the substance of his mother, a virgin, called Mary, of the family of David, by the sole operation of the Holy Ghost, and in due time, by this miraculous process, he was, of this blessed woman, at Bethlehem, born into the world without spot of sin, to make us clean from all sin.

All this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son. Mat. i. 22, 23. Is. vii. 14. Jer. xxxi. 22. Mat. i. 18. Lu. i. 34. ii. 5.

The angel Gabriel was sent from God to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. Lu. i. 26, 27—32. Mat. xxi. 9. xxii. 42. Ac. xiii. 23. Ro. i. 3. Ps. lxxxix. 35, 36, 37. cxxxii. 11. Ge. xlix. 10. Is. xi. 1—10. Jer. xxiii. 5, 6.

The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee. Lu. i. 35—38. Mat. i. 20. Ec. xi. 5.

Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord. Lu. i. 45, 28—42, 43—48. xi. 27, 28.

While they were there, (at Bethlehem,) the days were accomplished that she should be delivered; and she brought forth her first-born son. Lu. ii. 6, 7. Mat. i. 25. ii. 1—4, 5, 6. Mi. v. 2. Jo. vii. 42.

That holy thing which shall be born of thee, shall be called the Son of God. Lu. i. 35. 1 Jo. iii. 5. 2 Cor. v. 21. 1 Pe. ii. 22.

The blood of Jesus Christ his Son cleanseth us from all sin. 1 Jo. i. 7. 1 Pe. i. 19. He. ix. 14. Re. i. 5.

Q. What doctrinal inference is especially to be noted from this Article thus expounded?

A. That our Lord Jesus Christ is inferior to the

Father as touching his manhood, and offices, and to these are to be referred all the passages of Scripture which represent him as subject to suffering and death.

My Father is greater than I. Jo. xiv. 28. Lu. vi. 12. Mar. xiii. 32. He. ii. 9. Mat. xi. 19. xx. 18, 19. Mar. ix. 9.

Q. What influence ought his incarnation to have upon our hearts and lives?

A. It should engage us, with all possible joy and gratitude, to admire and magnify the amazing goodness of the Son of God in thus taking upon him our flesh; to follow the example of his great humility, and to beseech God that we being regenerate, and made his children by adoption and grace, may daily be renewed by his Holy Spirit.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men. Lu. ii. 13, 14, 10, 11. Is. ix. 2, 3. xxxv. 1, 2. xlii. 10. liv. 1.

Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phi. ii. 5—8. 2 Cor. viii. 9. Mat. xi. 29.

Except a man be born again, he cannot see the kingdom of God. Jo. iii. 3—5, 6, 7. i. 12, 13. Ro. viii. 9, 10. Gal. iv. 19. 1 Jo. v. 1.

CHAPTER XIV.

Question. What do you profess to believe in the Fourth Article?

Answer. That the Son of God, in that human nature which he assumed, suffered under Pontius Pilate, was crucified, dead, and buried, and descended into hell.

Q. What is the full import of this Article?

A. That the blessed Jesus, as the prophets had foretold, after he had undergone other inexpressible sufferings in both soul and body, was unjustly condemned to the death of crucifixion by Pontius Pilate, the Roman governor of Judea, and being accordingly nailed upon a cross, he there did, with an admirable patience and devotion, endure the bitter and ignominious misery till he gave up the ghost and died, and so redeemed us from the curse of the law, and offered up himself, as a sacrifice to God, for the sins, and in the stead of all mankind.

Those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Ac. iii. 18. Lu. xxiv. 25, 26, 27. 1 Pe. i. 10, 11. Is. liii. 3, 8—10. 1. 6. Da. ix. 24—26. Jo. iii. 14.

My soul is exceeding sorrowful, even unto death. Mat. xxvi. 38. Jo. xii. 27. Lu. xxii. 41—44.

Then Pilate took Jesus and scourged him. And the soldiers platted a crown of thorns and put it on his head. Jo. xix. 1, 2. Mat. xxvii. 26—31.

I have examined him before you, have found no fault in this man; no, nor yet Herod. Lu. xxiii. 14, 15. 22, 41. Mat. xxvii. 24. Jo. xix. 6. xv. 25. 2 Cor. v. 21.

Pilate, willing to content the people, released Barrabas unto them, and delivered Jesus, when he had scourged him, to be crucified. Mar. xv. 15. Lu. xxiii. 24, 25.

And they crucified him. Mat xxvii. 35. Lu. xxiii. 33. Ac. v. 30. x. 39. Ps. xxii. 16. Jo. xx. 25.

Who for the joy that was set before him, endured the cross, despising the shame. He. xii. 2. Mat. xxvii. 38, 39. Lu. xxiii. 39. Jo. xix. 26—28. Lu. xxiii. 34, 42, 43. Mat. xxvii. 46.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost. Lu. xxiii. 46. Mat. xxvii. 50. Mar. xv. 37. Jo. xix. 30. Ro. v. 6—8. He. ix. 14, 15.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal. iii. 13. 10. De. xxi. 23. xxvii. 26. Ro. viii. 3.

: This man offered one sacrifice for sins. He. x. 12. 8, 11. ix. 22. 1 Cor. v. 7. xv. 3. Is. liii. 5, 6, &c.

Who gave himself a ransom for all. 1 Tim. ii. 6. Mat. xx. 28. He. ii. 9. ix. 28. 1 Jo. ii. 1, 2.

Q. Which was the next and last stage of our Saviour's humiliation?

A. After their actual separation, his body was decently interred, and his soul went to the place of departed spirits, both continuing in that state of death till their re-union at his resurrection.

Pilate calling unto him the centurion asked him whether he had been any while dead. And when he knew it of the centurion he gave the body to Joseph. Mar. xv. 44, 45. Jo. xix. 33, 34.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. Mat. xxvii. 59, 60. Jo. xix. 39—42. 1 Cor. xv. 4. Is. liii. 9.

David speaketh concerning him, Thou wilt not leave my soul in hell. Ac. ii. 25—27. Ps. xvi. 10. Lu. xxiii. 42, 43. 1 Pe. iii. 19. Ro. x. 7. Eph. iv. 9. Lu. xvi. 23—25.

Q. What return ought we to make for the stupendous kindnesses manifested in all this?

A. Even to give up ourselves entirely to the service of this dear Redeemer, always remembering his exceeding great love in dying for us, and glorying above all things in the cross of Christ.

The love of Christ constraineth us, because we thus judge, that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them. 2 Cor. v. 14, 15. 1 Pe. i. 17, 18, 19. Ro. xiv. 7, 8. 1 Cor. vi. 20. 1 Th. v. 10.

This is my body which is broken for you: this do in remembrance of me. Lu. xxii. 19, 20. 1 Cor. xi. 26.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Ga. vi. 14. 1 Cor. i. 23, 24. ii. 2.

Q. What more particularly are we to do, in pursuance of the great end and design of this dying love?

A. To detest and forsake those sins which brought upon the Son of God so great suffering, and to rest

assured of the pardon of them, if forsaken, through the merits of his sacrifice; in no case to distrust God's goodness, after such an instance of it, in giving his Son to die for us; to be more easily reconciled, than we are apt to be, to a state of affliction; and to follow the pattern our Lord hath set us of an exemplary patience, resignation, and charity.

Who, his own self, bear our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripes ye were healed. 1 Pe. ii. 24. iv. 1, 2. Ro. vi. 6, 10, 11. Ga. ii. 20. Tit. ii. 14.

Who is he that condemneth? It is Christ that died. Ro. viii. 34—39. iv. 25, vii. 24, 25.

He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things? Ro. viii. 32. Mat. vi. 33. 2 Pe. i. 3.

It became him, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. He. ii. 10. v. 8, 9. Phi. ii. 8. Mat. xvi. 24.

Christ suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Pe. ii. 21, 22, 23. Jo. viii. 48, 49. xviii. 22, 23. Is. liii. 7.

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. Lu. xxii. 42. Jo. xii. 27. v. 30, vi. 38.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Jo. xv. 12, 13. xiii. 34. 1 Jo. iii. 16. iv. 11. Eph. v. 2.

CHAPTER XV.

Question. If Jesus of Nazareth was put to death as a malefactor, because he pretended to be Christ, the Son of God, how came it to pass that christianity was not forever buried with him.

Answer. Because, as I profess to believe in the fifth article, that same Jesus, who died and was buried, and whose soul descended into hell, having his soul and body re-united, by his own divine power, did revive and come to life again, upon the third day from his death and burial, and so rose the self-same man, as he was before he died, thereby giving a full demonstration of his victory over death, and a convincing testimony of the truth of his religion.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. Jo. x. 17, 18. ii. 19, 21. v. 19, 26.

Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it. Ac. ii. 23, 24. xiii. 30. xvii. 31. Ga. i. 1. He. xiii. 20.

He rose again the third day, according to the Scriptures. 1 Cor. xv. 4. Ps. xvi. 10. Ac. ii. 31. xiii. 34—37. Mat. xii. 40. xvi. 21. Lu. xxiv. 46.

Behold my hands and my feet, that it is I myself. Lu. xxiv. 39. Jo. xx. 20, 27. Re. i. 18.

Christ being raised from the dead, dieth no more; death hath no more dominion over him. Ro. vi. 9. Re. i. 18. iv. 9, 10. 1 Cor. xv. 55, 57.

Declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead. Ro. i. 4. 1 Cor. xv. 17.

Q. What grounds of assurance have you that the third day he rose again from the dead?

A. Christ's resurrection is evident, beyond all contradiction, from the supernatural removal of the stone, and the emptiness of the sepulchre; from the absence of *power* in his followers, and of *inclination* in his foes to deceive the world, if he had not risen; from the affirmation of angels; the confession of enemies; and the attestation of faithful witnesses,

who had such infallible proofs of his being alive that they sealed the truth thereof with their blood; and God himself confirmed their testimony, by the effusion of the Holy Ghost upon them, and by the miracles he empowered them to do in the name of Christ.

Upon the first day of the week, very early in the morning, they came to the sepulchre. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. Lu. xxiv. 1, 2, 3, 12. Mat. xxviii. 2. Mar. xvi. 4. Jo. xx. 1—8.

And when they found not his body, they came saying, that they had also seen a vision of angels, which said that he was alive. Lu. xxiv. 23, 4—7. Mat. xxviii. 5, 6, 7. Mar. xvi. 5, 6, 7.

Some of the watch came into the city, and showed unto the chief priests all the things that were done. Mat. xxviii. 11—14, 2, 3, 4. Ac. ix. 4, 5. xxvi. 14, 15, 22, 23. 1 Cor. xv. 8, 9.

He was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once. After that he was seen of James; then of all the apostles. And last of all he was seen of me. 1 Cor. xv. 5—8. Mat. xxviii. 9. Lu. xxiv. 10. Jo. xx. 18. Ac. i. 8, 22. ii. 32. iii. 15, xiii. 31.

Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he rose from the dead. Ac. x. 40, 41. i. 3. Mat. xxviii. 9. Mar. xvi. 9, 12, 14. Lu. xxiv. 13—31, 36—43. Jo. xx. 18, 19, 20; 26, 27, 28. xxi. 1—14. 1 Jo. i. 1, 2, 3. Ac. vii. 56.

I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God. Re. xx. 4. vi. 9. i. 9.

This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Ac. ii. 32, 33. v. 32. i. 4, 5. Lu. xxiv. 49.

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole. Ac. iv. 10, 33. iii. 16, v. 12, 15, 16. Jo. xiv. 12. Heb. ii. 4. 1 Jo. v. 9.

Q. Why was so great care taken to give such unexceptionable proofs of Christ's resurrection.

A. That we might rest fully satisfied that our justification was completed by him, and that we also shall rise again as he did.

Who was delivered for our offences, and was raised again for our justification. Ro. iv. 25, viii. 34.

If we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. 1 Th. iv. 14. 1 Cor. xv. 20, &c. Lev. xxiii. 10, 11. Ro. xi. 16. viii. 11. Col. i. 18. Re. i. 5. 1 Pe. i. 3. 4.

Q. And is not the duty likewise, as well as the comfort of a christian, closely connected with this article.

A. Yes: Christ's resurrection is a most powerful engagement upon us to lead holy and virtuous lives, and particularly to set apart the first day of the week, the day on which he rose, to the honour and service of this great Redeemer.

We are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. Ro. vi. 4, 10, 11. Col. ii. 12. Eph. v. 14. 2 Cor. v. 15.

This is the day which the Lord hath made; we will rejoice and be glad in it. Ps. cxviii. 24. Mar. xvi. 9. Re. i. 10. Ac. xx. 7. 1 Cor. xvi. 2. 2 Tim. ii. 8.

CHAPTER XVI.

Question. What is the import of the sixth article, He ascended into Heaven, and sitteth on the right hand of God, the Father Almighty.

Answer. That that Jesus, who died and rose again, after a personal intercourse with his disciples for forty days, to convince them of the reality of his resurrection, and to give them directions for gathering and governing his church, was, in their sight, taken up from the earth, and carried through the air,

to that high and holy place called heaven, where he did take up his perpetual habitation, and in return for his humiliation and sufferings, is advanced to the highest degree of honour and glory, and, for the welfare and benefit of his church, vested with supreme power and absolute dominion over all things.

He was taken up, and after that he, through the Holy Ghost had given commandments unto the apostles, whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Ac. i. 2, 3. Mat. xviii. 19, 20. Mar. xvi. 15—18. Lu. xxiv. 44—49. Jo. xx. 21, 22, 23. xxi. 15, 16, 17.

And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And they looked steadfastly toward heaven, as he went up. Ac. i. 9, 10, 11, 21, 22. Lu. xxiv. 51. Jo. iii. 13.

He was received up into heaven, and sat on the right hand of God. Mar. xvi. 19. Lu. xx. 42. Ac. vii. 55, 56. Eph. iv. 10. Ps. xxiv. 7. Heb. ix. 11, 12. Jo. iii. 13.

This man, after he had offered one sacrifice for sins, forever sat down on the right hand of God. Heb. x. 12. viii. 3. Ps. cx. 1, 4. Ac. iii. 21.

Wherefore God also hath highly exalted him, and given him a name which is above every name. Phi. ii. 9. Heb. i. 3, 4. vii. 26. viii. 1. xii. 2. Re. xxii. 1. Jo. xvii. 4, 5.

He raised him from the dead; and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath also put all things under his feet, and gave him to be the head over all things to the church. Eph. i. 20, 21, 22. Mat. xxvi. 64. Mar. xiv. 62. Lu. xxii. 69. Jo. v. 27. Ro. xiv. 9. Ac. ii. 34, 35. Mat. xxii. 43, 44. Heb. i. 13. 1 Pet. iii. 22. Col. ii. 10. Ac. v. 31. 1 Cor. xv. 25.

Q. What special advantages do accrue to us from thence?

A. Our Redeemer being thus seated at the right hand of God, in the glory of the Father, sent down the Holy Ghost to supply his bodily absence, continually mediates and intercedes for all true believers, and

prepares mansions of joy and bliss for them, suitable to their respective deserts.

It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Jo. xvi. 7. xiv. 16, 17. vii. 39. Eph. iv. 8. Ps. lxxviii. 18.

Christ is entered into heaven itself, now to appear in the presence of God for us. Heb. ix. 24. and vii. 25. Ro. viii. 34. 1 Tim. ii. 5. 1 Jo. ii. 1. Is. liii. 12.

In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. Jo. xiv. 2, 3. Heb. vi. 20. Eph. ii. 5, 6. Jo. xvii. 24. Mar. x. 40. 1 Cor. xv. 41.

Q. What engagements does all this lay us under.

A. To obey and trust in him, who hath all power in heaven and earth; to address ourselves to God only through the merits and mediation of this advocate, as for all things we stand in need of, so especially, for the graces and comforts of his Spirit; and having withdrawn our affections from this world, and raised them up after him to heaven to prepare ourselves for the enjoyment of that happiness Christ hath provided for us.

What shall the end be of them that obey not the gospel of God. 1 Pe. iv. 17. 2 Cor. x. 5. 2 Th. i. 8.

Let not your heart be troubled; ye believe in God, believe also in me. Jo. xiv. 1. Mat. xxviii. 18. Heb. vi. 19. vii. 25.

Verily, verily, I say unto you, whatsoever, ye shall ask the Father in my name, he will give it you: ask, and ye shall receive, that your joy may be full. Jo. xvi. 23, 24. xiv. 13, 14. Mat. vii. 11. Heb. xiii. 15.

If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. Col. iii. 1, 2. Mat. vi. 20. xiii. 44, 45, 46. 2 Cor. v. 1, 2, iv. 18.

Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. Phi. iii. 20. Mat. xxv. 10. Heb. iv. 11. Re. iii. 21.

CHAPTER XVII.

Question. How long will our Saviour continue his mediation and intercession for us, at the right hand of God ?

Answer. Till from thence he shall come to judge the quick and the dead.

He shall send Jesus Christ which before was preached unto you : whom the heavens must receive, until the times of restitution of all things. Ac. iii. 20, 21.

Q. What truths are contained in this seventh article ?

A. These two important ones : 1st. That there is a judgment to come after this life ; and 2d. That the person commissioned by God to be the judge of that last assize is our Lord Jesus Christ.

It is appointed unto men once to die, but after this the judgment. Heb. ix. 27. vi. 2. Ec. iii. 17. xi. 9. Jude, 6. Ge. iv. 7.

We must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 10. Mat. xvi. 27. Jo. v. 22, 27. Ro. xiv. 10. .

Q. Are you able to give any account of the manner of proceeding in the administration of this judgment ?

A. Yes : we are told, not the very time, but that a time will come, when the present frame and state of this sublunary world shall be dissolved ; and that then our great Redeemer, in his human glorified nature, shall descend from heaven, with the most awful and glorious solemnity, to call all that shall be then alive, and all that have died from the beginning of the world to that day, to a full account of all their designs, words, and actions, and that after a just and impartial, but equitable and candid trial, he will pronounce the final sentence, first upon the righteous,

of absolution and reward, and then upon the wicked, of condemnation and punishment.

But of that day and hour knoweth no man. Mar. xiii. 32, 33. Ac. i. 7.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. 2 Pe. iii. 10—13. Isa. ix. 5. lxvi. 15, 16. Da. vii. 9, 10. Mal. iv. 1. 1 Cor. iii. 13. Ps. cii. 25, 26, Heb. i. 10, 11, 12. Is. xxxiv. 4. Mar. xiii. 31. 2 Pe. iii. 7. Is. lxv. 17. lxvi. 33. lx. 20, 21.

This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. Ac. i. 11. Mat. xxiv. 30, 31. Lu. xxi. 27. 1 Th. i. 10.

The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God. 1 Th. iv. 16. 2 Th. i. 7, 8. Re. i. 7. vi. 15, 16, 17. Ps. l. 3, 4.

The Son of man shall come in his own glory, and in his Father's, and of the holy angels. Lu. ix. 26. Mat. xxv. 31. 2 Th. i. 10. Re. xix. 1, 2. vii. 10. xv. 3.

The Lord Jesus Christ shall judge the quick and the dead, at his appearing, and his kingdom. 2 Tim. iv. 1. Ro. xiv. 9. 1 Th. iv. 16, 17. 1 Cor. xv. 51. 1 Pe. iv. 5. Ac. x. 42. Mat. xxv. 32, 33.

Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God. 1 Cor. iv. 5. Ro. ii. 16. Re. ii. 23. Pr. xxiv. 8. Mat. v. 28. vii. 1, 2. Ja. iv. 12. v. 9.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Mat. xii. 36, 37. v. 22, 34. Ex. xx. 7. Ps. l. 20, 21. cvi. 32, 33. Eph. v. 4. Pr. xiii. 3.

I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. Re. xx. 12. Jude i. 15. Ro. ii. 5—10. Ps. l. 21. Ec. xii. 14. Jer. xxxii. 19. Lu. xii. 2.

He hath appointed a day in the which he will judge the

world in righteousness, by that man whom he hath ordained. Ac. xvii. 31. Ro. ii. 11, 12. 2 Cor. ix. 6. Lu. xii. 47, 48. Mat. xi. 22, 24. xxiii. 14. xx. 23. Ge. xviii. 25. 1 Pe. i. 17. Ps. l. 5, 6.

We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. He. iv. 15. ii. 17, v. 2, 7, 8. Is. xi. 3, 4. xlii. 3. Ps. ciii. 14.

Then shall the king say unto them on his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34. xiii. 43. Lu. xii. 37. Mat. x. 41, 42. xxv. 21, 23. Lu. xix. 17, 19.

Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Mat. xxv. 41, vii. 23. Lu. xiii. 27. 2 Th. i. 9. 2 Pe. ii. 9. iii. 7.

Q. What influence should the belief of this have upon us?

A. It should engage us to live like persons who expect to undergo a strict trial; and forasmuch as we have no certainty of the time when our probation shall end, and our accounts be sealed up for this judgment, to be always prepared for the account we must then give of the whole course of our lives here on earth.

Wherefore (beloved) seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless. 2 Pe. iii. 14, 11, 12. Lu. xii. 35, 36. Tit. ii. 11, 12. Ac. xxiv. 25. Ps. l. 22.

Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh. Mat. xxv. 13. xxiv. 42—51. Mar. xiii. 32—37. Lu. xvii. 26—30. xxi. 34, 35, 36. Rev. iii. 2. 1 Th. v. 2, 23.

CHAPTER XVIII.

Question. The eighth article of the creed relates to the Holy Ghost: What do you believe concerning his nature and person?

Answer. Forasmuch as the Scripture ascribes to him the name, properties and operations of God, and joins him with the Father and the Son as an object of faith and worship; and forasmuch also, as Christ himself makes blasphemy against this blessed Spirit, to be the unpardonable sin, I do believe that the Holy Ghost, or Spirit, is the third person in the glorious Trinity, God, equal to the Father, and the Son, distinct from, and proceeding from both.

Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God. Ac. v. 3, 4. 1 Cor. iii. 16. 2 Tim. iii. 16. 2 Pe. i. 21.

The spirit searcheth all things, yea, the deep things of God. 1 Cor. ii. 10. vi. 19. Heb. ix. 14. Ps. cxxxix. 7.

That which is conceived in her, is of the Holy Ghost. Mat. i. 18, 20. Gen. i. 2. Job xxvi. 13. Ps. civ. 30. Jo. xvi. 13. Ac. xv. 28. 1 Cor. vi. 11.

Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mat. xxviii. 19. 1 Th. iii. 11, 12, 13.

The blasphemy against the Holy Ghost shall not be forgiven unto men. Mat. xii. 31, 32. Lu. xii. 10.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are ONE. 1 Jo. v. 7. 1 Cor. ii. 11. xii. 4, 5, 6.

Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God, descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. Mat. iii. 16, 17. 1 Pe. i. 2. Is. xi. 2. xlii. 1.

The distinction further proved, together with the procession, from the next verse.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Jo. xv. 26. xvi. 7, 13, 14, 15. Mat. x. 20. Ro. viii. 9. Ga. iv. 6. 1 Pe. i. 11.

Q. Why do you particularly call him holy?

A. Because the Scripture does likewise represent it as his especial office to sanctify, or make men holy, and that he is the Lord and giver of all spiritual life;

who spake by the prophets, and by whose inspiration the Scripture was written, and who, for the establishment and continuance of christianity, did bestow miraculous gifts upon the first planters of that religion; and hath appointed a constant succession of regularly ordained persons, to the office of the ministry.

Ye are washed, ye are sanctified, ye are justified, in the name of our Lord Jesus, and by the spirit of our God. 1 Cor. vi. 11. Ro. v. 5. Tit. iii. 5, 6.

It is the spirit that quickeneth. Jo. vi. 63. Ro. viii. 11, 13. 1 Cor. xii. 13. Eph. iii. 16. 2 Cor. i. 21.

Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pe. i. 21. 1 Pe. i. 11. Ac. xxviii. 25. Heb. iii. 7.

All Scripture is given by inspiration of God. 2 Tim. iii. 16. Mat. x. 29. Jo. xiv. 26. Eph. iii. 5. 1 Jo. ii. 20, 27.

All these worketh that one and the self same Spirit, dividing to every man severally as he will. 1 Cor. xii. 11, 7—10. Heb. ii. 4. 1 Jo. v. 6.

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. iv. 11, 12, 7, 8. 1 Cor. xii. 28. Ac. xx. 28. xiii. 2, 4. Mat. xxviii. 20. Jo. xx. 21, 22. 2 Tim. i. 14. ii. 2. 2 Tit. i. 5. Ro. x. 15. He. v. 4.

Q. What does this part of our belief oblige us to?

A. To worship and glorify this blessed Spirit, together with the Father and the Son; to follow the guidance of his written word; to hearken to his private motions; to pray for and concur with his assistance; to beware of forfeiting his grace, by slighting, misusing, or doing despite to it, by obstinate continuance in unbelief or any other impiety.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen. 2 Cor. xiii. 14. Re. iv. 8. Is. vi. 3. see verse 4, of this chapter.

He that hath an ear, let him hear what the Spirit saith unto the churches. Re. ii. 11. Jo. xvii. 17, 20. 1 Th. ii. 13.

Behold I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup him, and he with me. Re. iii. 20. Jo. iii. 8. Lu. viii. 18. Ro. viii. 14.

How much more shall your heavenly Father give the Holy Spirit to them that ask him. Lu. xi. 13. Ja. i. 5. He. iv. 16. xiii. 20, 21.

Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do, of his good pleasure. Phi. ii. 12, 13. 1 Tim. iv. 14. 2 Tim. i. 6.

Quench not the spirit. 1 Th. v. 19. Eph. iv. 30. Is. lxiii. 10. Mat. xiii. 12. Gal. ii. 21.

He that despised Moses' law, died without mercy, under two or three witnesses : Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace. Heb. x. 26—29. ii. 3. vi. 4, 5, 6. xii. 25. Ac. vii. 51.

Q. But are you not more particularly fearful of that sin against the Holy Ghost which Christ pronounced unpardonable ?

A. That having been the peculiar sin of some Pharisees in our Saviour's time, in maliciously ascribing to the power of the Devil those miracles which he wrought, before their eyes, for their conviction, I humbly hope, that I, who ascribe them to the Spirit of God, am in no danger of falling into it.

He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation : because they said, he hath an unclean spirit. Mar. iii. 29, 30, 22—28.

If I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Mat. xii. 28. Ro. xv. 19. Lu. vii. 22, 23.

Q. In what consisted the singular guilt of those Pharisees ?

A. That they resisted the most powerful means which God in his wisdom, and in regard to our free agency, chose to employ for their conviction and belief of the truth.

CHAPTER XIX.

Question. What do you believe concerning the holy Catholic church in the ninth article.

Answer. That Christ hath, and ever will have, one visible body, or congregation of men that believe in him, separated from the rest of the world by a holy covenant with God; whose doctrine is pure and holy and whose sincere members are sanctified by the Spirit of holiness; and which therefore I call holy. I believe too that this church is not confined to one nation, or people, as the Jewish church was; but laid open for the free admission of all mankind into it; and which therefore I style Catholic or universal.

As we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another. Ro. xii. 4, 5. 1 Cor. xii. 12, 13, 20. Ga. iii. 28. Eph. iv. 4, 5, 6. 1 Cor. x. 17.

Upon this rock I will build my church: and the gates of hell shall not prevail against it. Mat. xvi. 18. xxviii. 20. Da. vii. 14. Lu. i. 33. 1 Cor. xv. 25, 26.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. 1 Pe. ii. 9. Ex. xix. 5, 6. De. vii. 6. Ps. cxxxv. 4. Heb. viii. 8—12.

Building up yourselves on your most holy faith. Jude, 20. 1 Tim. vi. 3. iii. 17. Tit. i. 1.

Christ loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water, by the word: that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. Eph. v. 25, 26, 27. i. 4. 1 Th. iv. 7. Ac. xxvi. 18. 2 Tim. i. 9. ii. 22. Col. i. 21, 22.

The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Jo. iv. 21. Ps. lxxvi. 1, 2. cxlvii. 19, 20. Ac. x. 35. ii. 21, 39. 1 Cor. i. 2.

Go ye into all the world, and preach the gospel to every creature. Mar. xvi. 15. Mat. xxviii. 19. Col. i. 23. Ro. i. 6. x. 4, 18. Ps. ii. 8. Lu. xiii. 29. Re. xi. 15.

Q. What do you mean by the other part of this article?

A. By saints I understand all the professed members of this universal church; and do believe that there is among some of them, and ought to be among all, a communion or fellowship in apostolical doctrine and ministry, public worship, and all the offices of christian charity.

Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. ii. 19. i. 1, 15. Ro. i. 7. xv. 25, 26, 31. Phi. i. 1. Col. i. 4. Mat. xiii. 24, 25, 47, 48.

That which we have seen and heard declare we unto you; that ye may also have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ. 1 Jo. i. 3. Eph. ii. 20. 2 Tim. i. 13. iii. 14. 2 Th. ii. 15. Jude 3.

They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Ac. ii. 42. 1. 46. Ro. xv. 5, 6. Heb. x. 25. Mat. xviii. 19, 20. 1 Pe. i. 15.

The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 1 Cor. xii. 25, 26. Ro. xii. 13, 15. Ga. vi. 2, 10. Phi. iv. 14. 1 Tim. vi. 18. Heb. xiii. 3, 16.

Q. What influence should the belief of this article have, over and above what you have suggested in the explanation of it?

A. It should engage every one of us to endeavour, what in us lies, to preserve the unity and peace of Christ's church; to beware of cutting off or separating ourselves from that community; out of which there is no *revealed* way of salvation; and to follow the blessed saints in all virtuous and godly living.

Endeavouring to keep the unity of the Spirit, in the bond of peace. Eph. iv. 3. 1 Cor. i. 10—13. Phi. ii. 1, 2. iii. 16. Jo. xvii. 21. Ac. iv. 32.

These be they who separate themselves, sensual, having not the Spirit. Jude, 19, 17, 18. Ro. xvi. 17, 18. 1 Cor. iii. 3, 4.

The Lord added to the church daily such as should be saved. Ac. ii. 47. Eph. v. 25. Jo. xv. 4, 5. 1 Pe. iii. 21. Mat. x. 14, 15.

Be not slothful, but followers of them, who through faith and patience inherit the promises. Heb. vi. 12. xii. 1, 2. Phi. iii. 17, 20. Col. i. 12.

CHAPTER XX.

Question. What do you believe with respect to the forgiveness of sins, the subject of the tenth article?

Answer. That to sinful and undone mankind, the great mercy of pardon, is, through the merits of Christ, tendered and assured.

All have sinned and come short of the glory of God. Ro. iii. 23, 9. xi. 32. Ga. iii. 22. 1 Jo. i. 8, 10. v. 19. Eph. ii. 1, 2, 3. Tit. iii. 3.

The wages of sin is death. Ro. vi. 23. i. 32. v. 12, 14.

Blessed are they whose iniquities are forgiven, and whose sins are covered. Ro. iv. 7, 8. vii. 24, 25. 1 Jo. iv. 10. 1 Tim. i. 15.

Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins. Ac. xiii. 31, 39. Ro. iii. 24, 25. 2 Cor. v. 19. Mat. xxvi. 28. Lu. i. 77. Eph. i. 7. Heb. x. 17.

Q. But is this pardon as unlimited in itself, as the offer of it is general?

A. No: it is not promised to be given any where but in the christian church; and there only upon the conditions of repentance towards God, and faith towards our Lord Jesus Christ.

The long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure, whereunto, even baptism doth also now save us—by the resurrection of Jesus Christ. 1 Pe. iii. 20, 21. Ac. iv. 12. ii. 47. Tit. iii. 5. Ro. iii. 20.

Repent ye and be converted, that your sins may be blotted out. Ac. iii. 19. v. 31. xvii. 30, 31. Lu. xiv. 47.

To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins. Ac. x. 43. xxvi. 18. Ro. v. i. Phi. iii. 9.

Q. How far is this applicable to the case of particular persons?

A. All such as, with a living faith, have been duly received into the congregation of Christ's flock may account themselves cleansed from all guilt contracted before that time, and may trust in Christ for the remission of the sins they have committed since baptism, upon such a repentance, as is suited to the kinds and degrees of those sins, and accompanied with a readiness to forgive, as they would be forgiven.

Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. Ac. ii. 38. xxii. 16. Eph. v. 26.

My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 Jo. ii. 1, 2. Mat. xxvi. 28. Jo. xx. 23. 2 Cor. ii. 7. Ja. v. 14, 15, 19, 20. 2 Cor. xii. 20, 21. Jude 22, 23. Re. ii. 21, 22.

I shewed unto them, that they should repent and turn to God, and do works meet for repentance. Ac. xxvi. 20. 2 Cor. vii. 10. 1 Jo. i. 9. Re. ii. 5.

Forgive, and ye shall be forgiven. Lu. vi. 37. xi. 4. xvii. 3, 4. Mat. xviii. 21, 22. 1 Pe. iv. 8.

Q. But may not men deceive themselves, and abuse this grace of the gospel?

A. Yes: they may; and that by depending upon the forgiveness promised, without complying with the terms required.

Shall we continue in sin, that grace may abound? God forbid. Ro. vi. 1, 2. ii. 4, 5. Jo. v. 14. Heb. x. 26, 27. iii. 13. Lu. xiii. 5. xv. 7.

CHAPTER XXI.

Question. What is the full import of the eleventh article, the resurrection of the body?

Answer. That in order to the final judgment, the bodies of all men, which have been laid down by death, shall be raised up again, and re-united to their own proper souls, being changed and fitted to be an eternal habitation with them; so shall also be the bodies of those who shall be found alive at that day.

There shall be a resurrection of the dead, both of the just and unjust. Ac. xxiv. 15. iv. 2. xvii. 18. Jo. vi. 39, 54. xi. 24, 25, 26. 1 Cor. xv. 12, 20, 21. 2 Tim. ii. 18. Heb. vi. 2. Re. xx. 13.

Who shall change our vile body, that it may be fashioned like unto his glorious body. Phi. iii. 21. Mat. xxii. 30. 1 Cor. xv. 42, 43, 44, 49.

We shall not all sleep, but we shall all be changed. 1 Cor. xv. 50—53. vi. 13. 1 Th. iv. 15, 16, 17. Heb. xi. 5. 2 Ki. ii. 11.

Q. How are the souls of men disposed of, during the intermediate time, between death and the resurrection.

A. They are by God taken to, and must abide in, either the blissful receptacles of good, or the wretched prisons of bad, departed spirits.

The beggar died, and was carried by the angels into Abraham's bosom. Lu. xvi. 22. xxiii. 43. Ac. vii. 59. Phi. i. 23. Re. vi. 9, 10, 11. xiv. 13. xx. 4. Ec. xii. 7. Zec. ix. 11, 12.

The rich man also died and was buried. And in hell he lifted up his eyes, being in torments. Lu. xvi. 23. xii. 20. Mat. x. 28. xvi. 26. Job xxvii. 8.

Q. By what name are those places called in Scripture and the creed?

A. They are called hell, by which is not there meant the place of final punishment, but a covered or hidden abode.

Thou wilt not leave my soul in hell. Ps. xvi. 11. 1 Cor. xv. 55. Mat. xvi. 18. Is. xiv. 9.

Q. How shall such a restoration of the whole man be effected?

A. By that all-sufficient power, which raised up Christ from the dead.

God hath both raised up the Lord, and will also raise up us by his own power. 1 Cor. vi. 14. Mat. xxii. 29, 31, 32. Ac. xxvi. 8. Mar. v. 35—43. Lu. vii. 12, 14, 15. Jo. xi. 39, 43, 44. 1 Cor. xv. 35—38. 1 Ki. xvii. 22. 2 Ki. iv. 31—37. xiii. 21. Job xix. 25, 26. Is. xxvi. 19. lxvi. 14. Ez. xxxvii. 3—12. Heb. xiii. 14.

Q. What kind of life is that, which, according to the last article, will follow the resurrection?

A. A life of inexpressibly great happiness or misery; but both differing in degrees of greatness, according to the degrees of our goodness, or wickedness, in the state of probation and trial here in this world.

All that are in the graves shall hear his voice, and shall come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation. Jo. v. 28, 29. Mat. xiii. 41, 42, 43. Ro. ii. 6—10. Dan. xii. 2.

One star differeth from another star in glory. 1 Cor. xv. 41. Mat. x. 41, 42. xxv. 20—23. Lu. xix. 17, 19. 2 Cor. ix. 6.

Ye shall receive the greater damnation. Mat. xxiii. 14. x. 15. Lu. xii. 47, 48.

Q. And will both those future states of life be everlasting?

A. Yes: the pains of hell as well as the joys of heaven, shall be endless in their duration.

These shall go away into everlasting punishment. Mat. xxv. 46, 41. iii. 12. xviii. 8. Mar. ix. 43, 44. 2 Th. i. 8. 9. Re. xiv. 11. xx. 10.

But the righteous into life eternal. Mat. xxv. 46. Lu. xvi. 9. xx. 36. Jo. viii. 51. Ro. vi. 23. 2 Tim. i. 10. Heb. v. 9. ix. 15. 1 Pe. i. 3, 4. 2 Pe. i. 11. Ps. xvi. 11.

Q. What effect should the belief of those two articles have upon us?

A. Why, certainly the belief of a resurrection to everlasting life, is a sufficient encouragement to the true christian to abound and persevere in all good works, and a powerful motive to engage bad men to reform their lives.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord. 1 Cor. xv. 58. Ga. vi. 9. Lu. xiv. 14. Heb. xi. 35. 2 Cor. iv. 17. 1 Cor. ii. 9. Re. xxi. 4. 2 Tim. ii. 10.

Fear him who is able to destroy both soul and body in hell. Mat. x. 28. vii. 23. xvi. 26. Lu. xii. 5, 20. xiii. 3. Ps. xi. 6. 2 Cor. v. 11.

CHAPTER XXII.

Question. What dost thou chiefly learn in these articles of thy belief?

Answer. In the first article, I learn to believe in God the Father, who hath made me and all the world. In the six following articles, I learn to believe in God the Son who hath redeemed me and all mankind. And in the eighth article I learn to believe in God the Holy Ghost, who sanctifieth me and all the people of God.

Q. And what do the other four articles relate to?

A. To that church of Christ, which the Holy Ghost doth gather and sanctify, and to the duty and privileges of the sound members of it; with an implication also therein of the guilt and danger of those, on the other hand, who are either not christians, or not such as they ought to be.

Q. In the eighth, twelfth, and eighteenth chapters, you have assigned the reasons of your belief of a trinity of persons, in the unity of the godhead; and

therefore I need not ask you, why you call the Son, God, and the Holy Ghost, God, as well as the Father. But you must tell me, whether you know upon what grounds the church teacheth you to ascribe to these three persons, three distinct offices or operations?

A. The reason is, because the same Scriptures which teach me that there are three persons in the godhead, do personally and distinctly, but not exclusively one of the other, attribute to God the Father, the work of creation, to God the Son, the work of redemption, and to God the Holy Ghost the work of sanctification.

To us there is but one God, the Father, of whom are all things, and we in him. 1 Cor. viii. 6. Ac. xvii. 24, 28. Job xxxiii. 4.

Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pe. i. 18, 19. Ga. iii. 13. Eph. i. 7.

God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. 2 Th. ii. 13. 1 Pe. i. 22. Ro. i. 4. xv. 16.

Q. It here wants no proof that God the Father made you and all the world: but how can it be made out, that God the Son hath redeemed not only you, but all mankind?

A. God the Son having taken human nature upon him, his death was the price laid down, and accepted by God the Father, for the redemption of every one of that nature, even of him who receives no benefit from it.

Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels. But he took on him the seed of Abraham. Heb. ii. 14, 15, 16. See chap. xiii. 1, 2.

He is the propitiation for our sins; and not for ours only,

but also for the sins of the whole world. 1 Jo. ii. 2. 1 Cor. xv. 22. 1 Tim. ii. 6. Heb. ii. 9.

Destroy not him with thy meat, for whom Christ died. Ro. xiv. 15, 20. 1 Cor. viii. 11. 2 Pe. ii. 1.

Q. Can you as plainly make it appear that God the Holy Ghost doth sanctify both you and all the people of God?

A. The people,—or as the English catechism has it, the *elect*, that is, the *called*—people of God, being all those who are chosen out of the bulk of mankind, and called to be members of Christ's church, they are sanctified by the spirit of God in baptism, and furnished, in the communion of that church, with all such spiritual assistances, both outward and inward, as may enable them to bring forth the fruits of the spirit.

The church that is at Babylon, elected together with you. 1 Pe. v. 13. ii. 9, 10. 2 Pe. i. 10. Col. iii. 12. Tit. i. 1. 1 Th. i. 4.

Be baptized, and ye shall receive the gift of the Holy Ghost. Ac. ii. 38. Tit. iii. 5, 6. 1 Cor. xii. 13.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 15, 16, 17. Jo. xvii. 17. Ja. i. 21. 1 Pe. ii. 2. Ac. xx. 28. 1 Cor. xiv. 3. Ac. viii. 17. 1 Cor. xii. 13. x. 16, 17.

I bow my knees unto the Father of our Lord Jesus Christ—that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. Eph. iii. 14—19. Col. i. 11. Ro. v. 5.

The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Ga. v. 22, 23, 25. Col. i. 9, 10. 2 Pe. iii. 18. Ac. xxvi. 18.

Q. Does a change of character, as well as of condition necessarily follow from our being called to be the people of God?

A. Not at all. We may resist the Holy Ghost.

Ye do resist the Holy Ghost. Ac. vii. 51.

Q. When the means of grace produce their proper effect, what does follow thereupon?

A. The sanctifier becomes also the comforter of the elect; by assuring them that, notwithstanding their former sins and present frailties, they are now in a state of grace and favour with God, and shall, at the resurrection in the last day, be numbered amongst his saints in glory everlasting.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth. Jo. xiv. 16, 17. Ac. xiii. 52. 1 Th. i. 6. Ro. xiv. 17.

The Spirit itself beareth witness with our spirit, that we are the children of God. Ro. viii. 16, 14, 15. Ga. iv. 6. 2 Cor. i. 22.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Ro. xv. 13. Heb. vi. 19, 20. 2 Tim. i. 12. Col. i. 12, 13. Ro. v. 17.

CHAPTER XXIII.

Question. You said that your godfathers and godmothers did promise for you, that you should keep God's commandments. Tell me therefore how many there are?

Answer. Ten.

Q. Which are they?

A. The same which God spake in the twentieth chapter of Exodus.

Q. The commandments set down in that chapter being immediately given to the Jews, how comes it to pass, that the obligation of them extends to us christians?

A. Because they relate to the obligations of all men in their behaviour to God, and one another; are most agreeable to sound and unbiassed reason; and were republished and reinforced by Christ, in that true perfection of virtue, which was the primary design of the

lawgiver, but which the depravity of human nature had so defeated, that the moral righteousness of these laws did not secure them from being universally broken and corrupted.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Mi. vi. 8. De. x. 12, 13. Ec. xii. 13. Tit. ii. 11, 12.

The law is holy, and the commandment holy and just, and good. Ro. vii. 12. xii. 1, 2. 1 Th. iv. 3.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Mat. v. 17, 18, 19. iii. 15. xix. 17—19. Ro. iii. 21.

What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Ro. viii. 3, 4, 7, 8. vii. 14, 22, 23, 24. iii. 9—19.

Q. After what manner, and by whom, were those commandments delivered?

A. With great solemnity, by God himself, and by him divided into ten, and written upon two tables.

Ye came near and stood under the mountain, and the mountain burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire. De. iv. 13. ix. 10. Ex. xix. 18, 19.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone. De. iv. 13. ix. 10. Ex. xxxi. 18. xxxii. 16. xxxiv. 28.

Q. Why were they written upon two tables?

A. For the same reason that they are said by our Saviour to be but two commandments; namely, because they are reducible to two general heads, the love of God, and the love of our neighbour.

Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On

these two commandments hang all the law and the prophets. Mat. xxii. 37—40. Mar. xii. 28—34.

Q. Why are these words, 'I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage,' set before the commandments?

A. To strike us with the greater awe and regard, and to make us sensible of the great obligation that lies upon us to observe them.

Q. What then are the especial motives to reverence and obedience, contained in this solemn introduction?

A. First, the authority and sovereignty of God, who spake these words: Secondly, his peculiar right in the people, to whom they were spoken, as being the Lord their God. Thirdly, his goodness to them, in bringing them out of the land of Egypt.

Ye shall observe all my statutes, and all my judgments, and do them. I am the Lord. Le. xix. 37. De. iv. 36, 39, 40. Ex. xxiv. 3.

Thou hast avouched the Lord this day to be thy God, and to walk in all his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments. De. xxvi. 17, 18. vii. 6. xiv. 2.

Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers, in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God. Jer. xi. 3, 4. De. iv. 20.

Q. Why are these arguments, which were directed to the Jews, proposed to us, as motives to obedience?

A. Because all true christians are the spiritual Israel, and heirs of the promise, and enjoy many benefits of the preparatory dispensation under which the Jews lived; he is the Lord our God by a more excellent covenant than he was theirs; and he hath

delivered us out of a greater slavery than that of an Egyptian bondage, and prepared for us a better inheritance than an earthly Canaan.

He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. Ro. ii. 29. Phi. iii. 3. Ro. iv. 16.

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Ga. iii. 29. Ro. iv. 11—18. Eph. iii. 6.

Is he the God of the Jews only? is he not also of the Gentiles? yes, of the Gentiles also. Ro. iii. 29. ix. 24. xv. 8—12. Mat. xii. 21. Ac. xv. 17. xxviii. 28.

He is the Mediator of a better covenant, which was established upon better promises. He. viii. 6, 13. vii. 22. 2 Cor. iii. 9.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. i. 13. Ac. xxvi. 18. 1 Pe. ii. 9. 1 Th. ii. 12.

Q. One question more I would ask, introductory to the exposition of the commandments, and that is, what probably might be the reason, why they were delivered in the second person of the singular number?

A. That every man may look upon each of them as personally spoken to himself, and be thereby engaged to a stricter care in avoiding, at all times, and in all cases, the sins forbidden, and in performing, when he has it in his power, the duties required, in a body of laws closely applied to his conscience, and directly tending to his good.

These are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments which I command thee; thou, and thy son, and thy son's son, all the days of thy life. De. vi. 1, 2. v. 3, 32.

O that there were such an heart in them, that they would fear me, and keep all my commandments always; that it might be well with them, and with their children forever. De. v. 29, 33. vi. 24. x. 12, 13. xxx. 15, 16. 1 Tim. iv. 8.

CHAPTER XXIV.

Question. Which is the first commandment?

Answer. Thou shalt have none other Gods but me.

Q. Forasmuch as there is really no more than one God, why were we commanded to have no other?

A. Because the greatest part of mankind, having for many ages lost the right sense and knowledge of the true God, were apt to imagine some creature or other to be, or, to act as if it were, God.

When ye knew not God, ye did service unto them, which by nature are no Gods. Ga. iv. 8. Jos. xxiii. 16. 1 Ki. xi. 4. 2 Ki. xvii. 33. Jer. xi. 13. Ro. i. 18—32. Ps. lxxxix. 9. Ac. xiv. 15, 16. 1 Cor. viii. 5.

Q. What then is forbid in this commandment?

A. The acknowledging and worshipping more Gods than one; the giving, by any act of internal or external piety, the honour due only to the one living and true God, to any creature whatever; and the denying of our duty to him in our lives and conversations.

Ye shall not fear other Gods, nor bow yourselves to them, nor serve them nor sacrifice to them. 2 Ki. xvii. 35. Jer. vii. 6, 7. 1 Cor. viii. 4. x. 14. Re. xxii. 15. Ps. xliv. 20, 21.

When I fell down to worship before the feet of the angel—then saith he unto me, See thou do it not, for I am thy fellow-servant—worship God. Re. xxii. 8, 9. xix. 10. Ac. xiv. 11—15. Mat. vi. 24. Eph. v. 5. Phi. iii. 19. Ps. xx. 7. Hab. i. 16. Jer. xvii. 5.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Tit. i. 16. 2 Tim. iii. 5. Jude, 4. Ps. x. 4

Q. What duties does the prohibition of these sins imply?

A. To acknowledge but one God; to have the Almighty Maker of heaven and earth, Father, Son

and Holy Ghost, for our God; to give him and him alone, that worship which is due to him as such; to love, fear, trust in and obey him, above all other beings.

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. De. iv. 39. Is. xlv. 6. Mar. xii. 29, 32, 34. Eph. iv. 6. 1 Tim. ii. 5.

To us there is but one God, the Father, of whom are all things, and we in him. 1 Cor. viii. 6. Jo. xvii. 3. 1 Ki. xviii. 24. Jer. x. 10. Ps. cxliv. 15.

Ye turned to God from idols to serve the living and true God. 1 Th. i. 9. Mat. iv. 10. De. x. 20. Jos. xxiii. 7, 8. 1 Sa. vii. 3. 2 Ki. xvii. 36. Ps. lxxv. 2. xcii. 1. lxxx. 18.

Take good heed therefore unto yourselves, that ye love the Lord your God. Jos. xxiii. 11. De. x. 11. Lu. x. 27. Jo. xiv. 15, 21. Mat. x. 37. Ps. lxxiii. 25.

The covenant that I made with you, ye shall not forget, neither shall ye fear other Gods. But the Lord your God ye shall fear. 2 Ki. xvii. 38, 39. Is. viii. 13. Pr. xxiii. 17. Job xxxi. 34. Mat. x. 28.

Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. Is. xxvi. 4. Ps. cxv. 4—11. lvi. 3, 4. lvii. 1. lxxiii. 25, 26. Pr. iii. 5. 1 Tim. vi. 17. Job xxxi. 24, 25, 28.

We ought to obey God rather than men. Ac. v. 29. iv. 19. Ex. i. 17. xxiv. 7. Jos. xxiv. 23, 24.

CHAPTER XXV.

Question. Which is the part of the second commandment which contains the decree, or rule of our conduct in the matter?

Answer. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them.

Q. What are we hereby chiefly forbidden?

A. The making any image or picture of the Godhead; the entertaining any gross conceptions of him in our minds; the using any kind of representations as a medium for religious worship, and the worshipping the divine majesty in a manner any way repugnant to his nature, or his word.

To whom will ye liken God? or what likeness will you compare unto him. Is. xl. 18, 25. Ps. lxxxix. 6. De. iv. 15. 16. Ps. cvi. 20.

Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone graven by art or man's device. Ac. xvii. 29. Ro. i. 20—23. Ex. iii. 14.

Ye shall make you no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Le. xxvi. 1. De. xvi. 22. xxvii. 15. Ex. xxxii. 7, 8. Ac. vii. 41. 1 Ki. xii. 28. Da. iii. 18. Ps. xcvii. 6, 7. 1 Jo. v. 21. Re. ix. 20.

When they knew God, they glorified him not as God. Ro. i. 21. Jer. vii. 31. xix. 5. xxxii. 35. Le. x. 1, 2. Col. ii. 16—23. Mat. xv. 8, 9. Mar. vii. 7, 8.

Q. What, on the contrary, doth this commandment require from us?

A. To believe God to be a pure spiritual being, and as such, to worship him in spirit and in truth, to pay him that bodily worship, which he forbids us to give to idols, and, by all the ways we can, to promote his honour and service in the world, in opposition to all rivals.

God is a spirit, and they that worship him, must worship him in spirit and in truth. Jo. iv. 24. 2 Cor. iii. 17. Phi. iii. 3.

O come, let us worship, and bow down: let us kneel before the Lord our Maker. Ps. xcv. 6. Ro. xii. 1. 1 Cor. vi. 20. Lu. xxii. 41.

I have caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear. Jer. xiii. 11, 10. Mi. iv. 5.

Q. What, in the remaining part of the second commandment, is the sanction of this, and the foregoing law ?

A. For I the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation, of them that hate me, and shew mercy unto thousands, in them that love me, and keep my commandments.

Q. If this sanction belongs to both, why are they not joined together, as one commandment ?

A. Because they relate to two sorts of idolatry : The first commandment forbidding the worship of a false God : the second, the worship of the true God after a false manner.

Q. What is there so very bad in idolatry, that God seems to be more jealous with respect to that than any other sin ?

A. Because it is the greatest abuse and perversion of the glory which belongs to him, and of the reason which belongs to us ; that which undermines the very foundation of all true religion and virtue ; and which therefore most provokes his wrath, in those especially whom he has espoused for his own people.

I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images. Is. xlii. 8. xliv. 10. xlviii. 11. Hab. ii. 18, 19, 20.

They are all estranged from me through their idols. Ez. xiv. 5. Ro. i. 23—32. 1 Cor. x. 7.

Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God. De. iv. 23, 24. viii. 19, 20. Jos. xxiv. 19, 20. Ps. lxxix. 5. 1 Cor. x. 20, 21, 22. vi. 9. Re. xxi. 8.

Q. When God is pleased to put his threat in execution, how does he visit the sins of the fathers upon the children ?

A. Not with spiritual and eternal evils, unless they tread in their father's steps; but with temporal calamities, extending to the third and fourth generation of them, whom he esteems to be such as hate him.

The soul that sinneth it shall die. Ez. xviii. 4, 20. Jer. xxxi. 29, 30.

Our fathers have sinned and are not, and we have borne their iniquities. La. v. 7. Nu. xiv. 33. 1 Ki. xi. 35. xiii. 34. xvi. 3. xxi. 29. 2 Ki. ix. 8. xxiv. 3.

Q. Is there no avoiding this inheritance of punishment?

A. Yes: whenever the children do forsake their fathers' sins, and turn to him that smote them, God will visit them with his salvation, perhaps in this life, certainly in the life to come; and will also show mercy, both here and hereafter, to the generations descending from them; even to thousands of them that love him, and keep his commandments.

If he beget a son that seeth all his father's sins which he hath done, and considereth and doth not such like—he shall not die for the iniquity of his father, he shall surely live. Ez. xviii. 14—17. Le. xxvi. 40, 41, 42. Ez. ix. 8, 9.

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. De. vii. 9. iv. 37. 1 Ki. xv. 4, 5. 2 Ch. xxi. 7. Ps. xviii. 50. lxxxix. 28—37. cv. 42.

Q. What instructive lesson may parents learn from the enforcement of these commandments?

A. That by impiety and profaneness they will not only draw down the curse of God upon themselves, but great evils upon their children after them; and that the way to derive a blessing upon themselves and their posterity, is to be careful of approving their love of God, by keeping these commandments of his, which relate to his worship and service.

Thou recompensest the iniquity of the fathers into the bosom of their children after them. Jer. xxxii. 18. Job xxvii. 13, 14. Ps. cix. 9—15.

Thou shalt keep his statutes and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee. De. iv. 40. Le. xxvi. 45. 1 Ki. xi. 34. Ps. ciii. 17, 18. cxv. 13, 14. Pr. xiii. 22.

CHAPTER XXVI.

Question. Which is the third commandment?

Answer. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Q. How do men become guilty of the breach of this law?

A. By light, familiar, and irreverent use of any of the holy names; by perjury, or false swearing; by swearing to do evil; by rash and common swearing by God, or any of his creatures; by blasphemy, or contemptuous speaking of God, or any of his doings; by profanation of things belonging to him and his service; and by any way occasioning the name of God, and his religion, to be reproached by others.

Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. Le. xix. 12. vi. 2, 3, 4. Zec. viii. 17. Pr. xxx. 9.

We have bound ourselves under a great curse, that we will eat nothing, until we have slain Paul. Ac. xxiii. 14. Mat. xiv. 9. xv. 5, 6. Ju. xi. 35. Jer. xlv. 25. Nu. xxx. 5, 8.

I say unto you, swear not at all; neither by heaven, for it is God's throne: nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil. Mat. v. 34—37. xxiii. 20, 21, 22. Ja. v. 12.

He that blasphemeth the name of the Lord, he shall surely be put to death. Le. xxiv. 16, 10—15. Ps. lxxiv. 18. cxxxix. 20. Lu. xxii. 65. Re. xvi. 11, 21. Mat. xii. 31. 2 Ki. xix. 10, 22.

Is this house, which is called by my name, become a den of robbers in your eyes? behold, even I have seen it saith the

Lord. Jer. vii. 11. Mat. xxi. 13. Le. xxii. 2. Re. xiii. 1, 6. 1 Cor. xi. 22, 27. Lu. x. 16.

The name of God is blasphemed among the Gentiles, through you. Ro. ii. 24. Is. liii. 5. Ez. xxxvi. 20, 23. Ja. ii. 7. Ac. xxvi. 11.

Q. What is required in that general duty here implied of honouring the name of God?

A. To own the Lord, the God of Israel, for our God, by swearing by his name, upon all just and necessary occasions; to take all assertory oaths with a religious care to affirm nothing but what we know to be true; and all promissory oaths, whether to God or man, with a sincere intention to perform them; to stand in awe of and reverence his great name, at all times, to have a due regard to whatever is delivered to us in the name, and out of the word of God; to sanctify him in all those ordinances that bear his name, and in whatever has an immediate relation to him and his service; and as the sum of all, to glorify his name by a truly christian conversation.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. De. vi. 13. x. 20. Is. xlv. 23. lxxv. 16. Jos. xxiii. 7. Jer. xii. 16. Am. viii. 14. Zep. i. 5.

Men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Heb. vi. 16, 13. Mat. xxvi. 63, 64. Re. x. 6. Ro. i. 9. 1 Cor. xv. 31. 2 Cor. i. 23.

Thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness. Jer. iv. 2. Is. xlviii. 1 Ps. xxiv. 4. lxiii. 11.

When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools, pay that which thou hast vowed. Ec. v. 4. De. xxiii. 21, 22, 23. Nu. xxx. 2. Ps. l. 14. lxvi. 13, 14. Pr. xx. 25. Gen. xxviii. 20, 21, 22. Ps. cxxxii. 2. Mal. i. 14.

Lord, who shall abide in thy tabernacle?—he that sweareth to his own hurt, and changeth not. Ps. xv. 1, 4. Ne. v. 12, 13. Jos. ix. 19, 20. 2 Sa. xxi. 1. 7.

Fear this glorious and fearful name, the Lord thy God. De. xxviii. 58. Ps. xcix. 3. Is. viii. 13. Jer. x. 6, 7. Mal. iv. 2.

My heart standeth in awe of thy word. Ps. cxix. 161, 11, 103, 140. Is. lxvi. 2. 2 Ki. xxii. 19. Pr. xiii. 13.

Ye shall keep my Sabbaths, and reverence my sanctuary. Le. xxvi. 2. Ps. lxxxix. 7. Ec. v. 1. 1 Cor. xi. 28. iv. 1.

That they may adorn the doctrine of God our Saviour in all things. Tit. ii. 10, 4, 5. 1 Tim. vi. 1. Ne. v. 9.

Q. What is the importance of that threat, where-with this commandment is enforced?

A. That God will most certainly and most severely punish all such persons, as are guilty of the breach of it.

I will come near to you to judgment, and I will be a swift witness against false swearers. Mal. iii. 5. Jer. xxiii. 10. Ez. xvii. 19. Ho. iv. 2, 3. Zec. v. 3, 4.

CHAPTER XXVII.

Question. Which is the fourth commandment?

Answer. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son and thy daughter, thy man servant, and thy maid servant, thy cattle and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

Q. What is there in this commandment of universal and perpetual obligation?

A. Not only that we should set apart some portion of our time for rest, and the worship of God, but that we should particularly allot one day in seven for that purpose. A seventh day being sanctified by God

himself, as soon as he had made the world, and the observation thereof established upon a reason which affects all mankind.

Worship him that made heaven, and earth, and the sea, and the fountains of waters. Re. xiv. 7. Ro. i. 20. Re. iv. 11.

God blessed the seventh day, and sanctified it: because that in it he had rested from all his works, which God created and made. Ge. ii. 2, 3. Ex. xxxi. 15, 16, 17.

Q. What was the practice of the Jews in this matter?

A. They kept holy one day in seven, in memory of the creation; and that seventh day was our last day of the week, in remembrance of their deliverance out of Egypt.

Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. De. v. 15. Ex. xvi. 23—30.

Q. What is the practice of us christians?

A. We likewise, in remembrance of the creation, set apart one day in seven; but we observe the first day of the week, in a thankful commemoration of a much greater redemption, wrought thereupon, by the resurrection of Jesus Christ.

Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel. 2 Tim. ii. 8. Mat. xxviii. 1. Mar. xvi. 2. Lu. xxiv. 1. 1 Jo. xx. 1. Ps. cxviii. 24.

Q. Are we any otherways, than by this, of itself a sufficient reason, directed to the sanctification of this day?

A. Yes: By Christ's appearing afterwards to his disciples, and sending down the Holy Ghost, upon this day; by the apostles holding religious assemblies thereupon, and calling it the Lord's day; and by the concurrence of our own laws, both civil and

ecclesiastical, with the constant opinion, practice and authority of the whole Catholic church.

When Jesus was risen, early the first day of the week, he appeared first to Mary Magdalene. Mar. xvi. 9. Jo. xx. 19, 20, 26.

When the day of Pentecost was fully come, there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost. Ac. ii. 1—4. Le. xxiii. 15, 16.

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Ac. xx. 7. 1 Cor. xvi. 2.

I was in the spirit on the Lord's day. Re. i. 10.

Q. This then being the day to which christians are to apply this precept, the next inquiry must be, after what manner we are to observe it?

A. Not with that ceremonial strictness, with which the Jews kept their Sabbath, scrupulously forbearing even works of necessity and charity; but in giving rest and refreshment, after the labours of the foregoing week, to ourselves and all belonging to us; and consecrating a due proportion of our leisure and retreat from the hurry and business of the world to the service of God; the improvement of our own piety, and the good of one another; always remembering that eternal rest, which we expect with our Redeemer.

Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days. Col. ii. 16. Ga. iv. 9, 10. Lu. vi. 7. xiii. 14, 15, 16. Jo. ix. 16.

The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath. Mar. ii. 27, 28, 23—26. Mat. xii. 1—8. Lu. vi. 1—5, 6—11. Mat. ix. 13.

Six days thou shalt do thy work, and on the seventh day thou shalt rest, that thine ox, and thine ass may rest, and the son of thine hand-maid, and the stranger may be refreshed. Ex. xxiii. 12. Le. xxiii. 3. Jer. xvii. 24, 25. Pr. xii. 10. Lu. xiv. 1.

From one Sabbath to another, shall all flesh come to worship before me, saith the Lord, Is. lxvi. 23. Ac. xvi. 13. xx. 7.

The next Sabbath day, came almost the whole city together to hear the word of God. Ac. xiii. 44, 42, 27. xv. 21. xvii. 2.

It is lawful to do well on the Sabbath days. Mat. xii. 12, 8—11. Jo. v. 9, 17. ix. 14. Lu. vi. 9. xiv. 3. Ga. vi. 10.

There remaineth a rest unto the people of God. Let us labour therefore to enter into that rest. He. iv. 9, 11, 1—8. Col. ii. 17. iii. 1, 2. 2 Th. i. 7.

Q. Who then, in the christian sense of this law, are to be accounted transgressors of it?

A. Such as follow any worldly employment on the Lord's day, which may be deferred to another day; such as wilfully neglect the worship of God, especially in the public assemblies; such as are careless of instructing, and unmindful of the behaviour of those under their charge; such as allow themselves in gaming, or other liberties and amusements ill-suiting the solemnity and sacredness of the day; and, above all, they who indulge themselves in such practices as would be highly sinful on any, and are much more so on this day.

In those days saw I in Judah some treading wine-presses on the Sabbath; and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. Ne. xiii. 15—18. Ex. xvi. 29. Jer. xvii. 21, 22. Lu. xxxiii. 56.

Not forsaking the assembling of ourselves together, as the manner of some is. He. x. 25. Le. xxiii. 8. 1 Cor. xi. 20. Ac. ii. 1. Jude 19.

A child left to himself bringeth his mother to shame. Pr. xxix. 15. De. iv. 9. vi. 7. xxxii. 46. Ps. lxxviii. 5, 6. 2 Tim. iii. 15.

If thou turn away thy foot from profaning the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, not finding thine own pleasure, not speaking thine own words; then shalt thou delight thyself in the Lord. Is. lviii. 13, 14. Lu. viii. 14. Ja. v. 5. 2 Tim. iii. 4.

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear—raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. Jude, 12, 13. 2 Pe. ii. 13, 14. Is. lvi. 2.

CHAPTER XXVIII.

Question. Which is the fifth commandment?

Answer. Honour thy father, and thy mother, that thy days may be long, in the land which the Lord thy God giveth thee.

Q. What is principally intended in this commandment?

A. To secure the duty of children to their natural parents: whom they are to honour by loving, and fearing them; by paying them all possible reverence and respect; by being obedient to their lawful commands, and relieving them in their wants.

He that loveth father and mother more than me, is not worthy of me. Mat. x. 37. Ge. xlvi. 29. 1 Ki. xix. 20.

Ye shall fear every man his mother and his father. Le. xix. 3. He. xii. 9.

A son honoureth his father. Mal. i. 6. Ge. xlvi. 12. Ex. xviii. 7. 1 Ki. ii. 19.

Children, obey your parents in the Lord: for this is right. Eph. vi. 1. Col. iii. 20. Pr. i. 8. vi. 20. Ge. xxviii. 6, 7.

Let them learn to shew piety, or kindness at home, and to requite their parents: for that is good and acceptable before God. 1 Tim. v. 4. Ge. xlv. 10, 11. xlvii. 12. Ruth. ii, 18. To. xix. 26, 27.

Q. When may children be said to be remiss in the duties arising out of this precept?

A. Not to mention smaller failures, which ought to be guarded against, as drawing greater after them; whenever any of us despise either of our parents, when we revile them, and are disobedient to them in

things in which they have a right to command, or when we refuse to support and succour them in their necessities, we are notoriously guilty of the breach of this commandment.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Pr. xxx. 17. xxiii. 22. Ge. ix. 22, 25. De. xxvii. 16.

He that curseth father or mother let him die the death. Mat. xv. 4. Le. xx. 9. Pr. xx. 20.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them—all the men of his city shall stone him with stones, that he die. De. xxi. 18, 21. 1 Sa. ii. 25. Ge. xxviii. 8, 9. 2 Tim. iii. 2. Pr. xxviii. 24. Nu. xxx. 16.

Ye say, if a man shall say to his father or mother, it is Corban, that is to say a gift—ye suffer him no more to do aught for his father or his mother: making the word of God of none effect through your tradition. Mar. vii. 11, 12, 13. Mat. xv. 5, 6. 1 Tim. v. 8.

Q. Are these words father and mother, to be extended no farther than to our natural parents?

A. Yes: To magistrates, and ministers; to masters of families, and all sorts of superiors.

Kings shall be thy nursing fathers, and queens thy nursing mothers. Is. xlix. 23. 1 Cor. iv. 15. 2 Ki. v. 13. Ac. vii. 2.

Q. What then is the duty you owe to each of these?

A. To my civil parent, the supreme, or subordinate magistrate, I owe honour, obedience, and tribute. To my spiritual father, my minister, I am to pay an affectionate respect for his office sake, and the benefit I derive from it; to follow his instructions, for Christ's sake; and to contribute, according to my ability, to his maintenance, for the gospel's sake. If I am a servant, I ought to be obedient to the commands of my master. And in whatever state I am, to be humble and respectful to all my superiors.

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. 1 Pe. ii. 13, 14. Ro. xiii. 1. Tit. iii. 1. Ex. i. 17. Da. iii. 18. vi. 10. Ac. iv. 18, 19.

Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's. Mat. xxii. 21. Ro. xiii. 6, 7. 2 Ki. xxiii. 35.

We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake. 1 Th. v. 12, 13. 1 Cor. iv. 1. Phi. ii. 29.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you. He. xiii. 17, 7. 1 Cor. xi. 1, 2. 2 Cor. vii. 15.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Ga. vi. 6. Mat. x. 9, 10. 1 Tim. v. 17, 18.

Servants, obey in all things, your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God. Col. iii. 22. Eph. vi. 5, 6. 1 Pe. ii. 18. Mal. i. 6.

Ye younger, submit yourselves unto the elder: Yea, all of you be subject one to another, and be clothed with humility. 1 Pe. v. 5. Ro. xii. 10. Phi. ii. 3. 1 Tim. v. 1, 2, 3.

Q. What sorts of misbehaviour stand in the most direct opposition to these duties.

A. All audacious and insolent treatment of the chief magistrate, and those in authority under him, actual disobedience, and open rebellion; and refusing to pay those taxes which are lawfully imposed. All disrespect to the ministers of God's word, the slighting their doctrine, the harsh judging their motives and actions, and performances, rude expressions concerning them, and defrauding them of their dues. All unfaithfulness, stubbornness, and disobedience in servants. And all rudeness and incivility to aged persons, and our superiors in any kind.

These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Jude 8. Ac. xxiii. 5. Ex. xxii. 28. 2 Pe. ii. 9, 10. Ec. x. 20.

Whosoever resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. Ro. xiii. 2 Pr. xxiv. 21. 1 Sa. xxvi. 9.

Lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money, that take, and give unto them for me and thee. Mat. xvii. 27. Lu. xxiii. 2. ii. 4, 5. Ezr. iv. 13.

He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. Lu. x. 16. 1 Th. iv. 8.

Whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. Mat. x. 14, 15. Ac. xiii. 50, 51. xviii. 6.

Thou shalt not muzzle the mouth of the ox, that treadeth out the corn. 1 Cor. ix. 9—14. Nu. xviii. 20. Lu. x. 7, 8.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Tit. ii. 9, 10. 1 Tim. vi. 1.

There came forth little children out of the city, and mocked him, and said unto him, go up, thou bald head, go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord: and there came forth two she-bears out of the wood, and tare forty and two children of them. 2 Ki. ii. 23, 24. Job xxx. 1, 9. Ps. xxii. 7. xxxv. 15. lxix. 12. Pr. xxiv. 9.

Q. Does not this commandment oblige superiors, as well as inferiors, to the performance of the duties of their station?

A. To be sure it does: For relative duties do mutually oblige each party: And therefore parents magistrates, ministers, masters, and all to whom honour is due, owe corresponding offices of love, care, protection, and good example to those below them.

Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. vi. 4. Pr. xxiii. 13, 14. 2 Cor. xii. 14.

Rulers are not a terror to good works, but to the evil. Ro. xiii. 3, 4. 1 Ki. iii. 7, 8, 9. 2 Ch. xix. 5, 6, 7. Ps. lxxii. 2. lxxviii. 71, 72. Pr. xx. 28. 1 Tim. ii. 2. 1 Pe. ii. 14.

Jesus saith unto him, feed my sheep. Jo. xxi. 15, 16, 17. 1 Tim. iv. 12—16. 2 Tim. ii. 14, 15. iv. 2. Tit. ii. 7, 8, 15. 1 Pe. v. 2, 3. Ne. viii. 8. Ez. iii. 18, 19. Mal. ii. 7.

Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven. Col. iv. 1. Le. xxv. 43. Job xxxi. 13, 14, 15. Ps. ci. 6, 7. Eph. vi. 9. Ja. v. 4. Phile. 16.

Mind not high things, but condescend to men of low estate. Ro. xii. 16. xv. 1. 1 Tim. vi. 17, 18. Tit. ii. 2, 3. Job xxxii. 7. Pr. xvi. 31.

Q. What peculiar encouragement have we to keep this commandment?

A. An especial promise to all the punctual observers of it, of having their days here on earth lengthened out in peace and comfort, so far as shall conduce to their eternal happiness in the heavenly Canaan.

Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth. Eph. vi. 2, 3. De. v. 16. Pr. iii. 16. 1 Tim. iv. 8.

This is the promise that he hath promised us, even eternal life. 1 Jo. ii. 25. He. xi. 10, 16. xii. 22. xiii. 14. Re. xxi. 23.

CHAPTER XXIX.

Question. Which is the sixth commandment.

Answer. Thou shalt do no murder.

Q. What is primarily forbidden in this commandment?

A. The wilful taking away my own, or the unlawful taking away another man's life, and the being designedly accessory to my own death, or the illegal death of any other person.

Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man. Ge. ix. 6. iv. 10. Nu. xxxv. 30—33. 1 Ki. ii. 32, 33. Ex. xxi. 12, 13. xxii. 2. Nu. xxxv. 16—25. De. xvii. 6. xix. 11, 12, 13. Ro. xiii. 4. De. xx. 1, 23, 17. Pr. xx. 18. xxiv. vi. Ja. iv. 1, 2.

Thou hast killed Uriah the Hittite with the sword—and hast slain him with the sword of the children of Ammon. 2 Sa. xii. 9. 1 Ki. xxi. 19. De. xxi. 6, 7. Mat. xxvii. 3, 4. Lu. xxiii. 24. Ac. ii. 23. xiii. 28. viii. 1. Ez. xxii. 12.

Q. What is secondarily and consequentially forbidden?

A. All acts of hurt and violence, and all manner of cruelty and unmercifulness, hatred and malice; causeless anger and reproachful words; strife and contention, inordinately severe chastisements, actual revenge, and every mischievous intention, or desire, upon any motive whatever.

Wherefore smitest thou thy fellow. Ex. ii. 13. xxi. 18—27. Mat. xxvi. 51, 52, 67. Jo. xviii. 22, 23. Ac. xxiii. 2, 3. 1 Tim. iii. 3. Mat. xxiv. 49.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. 1 Jo. iii. 17. De. xv. 7. Job xxxi. 19. Ja. ii. 15, 16. Mat. xxv. 41, 42, 43.

Whosoever hateth his brother, is a murderer. 1 Jo. iii. 15. Col. iii. 8. Le. xix. 17. Job xxxi. 29, 30.

Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire. Mat. v. 21, 22. Eph. iv. 26.

The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with. Pr. xvii. 14. xx. 3. xxvi. 21. Hab. i. 3. Tit. iii. 9. Ja. iii. 14, 16.

It hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil. Mat. v. 38, 39. Ro. xii. 17, 19. 1 Cor. vi. 7. 1 Pe. iii. 9. Pr. xxiv. 29. xx. 22. Ge. xlix. 6, 7.

Devise not evil against thy neighbour. Pr. iii. 29. xiv. 22. Ps. xxi. 11. Zec. vii. 10. viii. 17. Ac. ix. 21. Ge. i. 20.

Q. What do you resolve upon to prevent the violation of this law?

A. Heartily to love, and sincerely to endeavour to preserve peace with all men; to forgive offences, and be easily reconciled to penitent offenders; to be kind and tender-hearted to all my fellow-creatures; to be ready to succour any one in danger and distress; and to take care to preserve my own life and health, by avoiding apparent dangers, by governing my sensual appetites, and by the use of such other means conducing thereto, as fall within my power.

Be kindly affectioned one to another with brotherly love. Ro. xii. 10. He. x. 24. xiii. 1. 1 Pe. i. 22. 1 Th. iv. 9. Mat. v. 44.

If it be possible, as much as lieth in you, live peaceably with all men. Ro. xii. 18. He. xii. 14. Eph. iv. 3. Ps. cxxxiii. 1. Mat. v. 9.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. Col. iii. 13. Mar. xi. 25. Mat. xviii. 21, 22. v. 23, 24.

Be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you. Eph. iv. 32. v. 2. Col. iii. 12. 1 Cor. xiii. 4. Ro. xii. 15. 1 Pe. iii. 8. He. xiii. 3. Ge. i. 21.

Which of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, he that shewed mercy on him. Then said Jesus unto him, go, and do thou likewise. Lu. x. 36, 37, 30—35. Ac. xvi. 33. Job xxix. 12—17. Pr. xxxi. 6. Is. lviii. 7. Ro. xii. 20. Mat. xxv. 34, 35, 36.

When they persecute you in this city, flee ye into another. Mat. x. 23. iv. 7. 2 Cor. xi. 32. 33.

Her house inclineth unto death, and her paths unto the dead. Pr. ii. 18, 19. v. 3—11. 1 Cor. vi. 18. Pr. xxiii. 29—32. xiv. 30. Ps. xxxvii. 11.

CHAPTER XXX.

Question. Which is the seventh commandment?

Answer. Thou shalt not commit adultery.

Q. What sins are forbidden by this commandment, and reducible to it?

A. Unlawful intercourse between men and women not married to each other; incest, or the marriage of near relations; and all kinds of uncleanness whatsoever.

The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. Le. xx. 10. xviii. 20. Jo. viii. 5. Ez. xxii. 11. Pr. vi. 25—35. vii. 22, 23. Job xxxi. 9, 10, 11. Ge. xxxix. 9. Mal. iii. 5. He. xiii. 4.

Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery: Mat. xix. 9, 3—8. 1 Cor. vi. 16. vii. 2, 4, 5. Mal. ii. 14, 15, 16. 1 Tim. iii. 2. Tit. i. 6. Job xxxi. 1, 2, 3.

This is the will of God even your sanctification, that ye should abstain from fornication. 1 Th. iv. 3, 4, 5. 1 Cor. vi. 18. De. xxiii. 17. Pr. xxii. 14. xxix. 3. 1 Cor. x. 8. Ge. xxxiv. 27, 31. Eph. v. 5, 6. Re. xxii. 15. Ex. xxii. 16, 17. De. xxii. 28, 29.

None of you shall approach to any that is near of kin to him, to uncover their nakedness. Le. xviii. 6—30. 2 Sa. xiii. 11—14. Ex. xxii. 11. 1 Cor. v. 1.

The Lord knoweth how to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh, in the lust of uncleanness. 2 Pe. ii. 9, 10. Ga. v. 19. Eph. iv. 19. Ro. i. 24, 26, 27, 32. Ge. xiii. 13. xix. 5, 24. Jude 7. 1 Ki. xiv. 24. xv. 12. 1 Cor. vi. 9, 10. Job xx. 11—14.

Q. Is there nothing here forbidden, but criminal actions?

A. Yes: All lascivious thoughts, desires, and actions, which are willingly entertained and delighted in; and all things which have a direct tendency to incite irregular appetites in ourselves, or others; such

particularly, as wanton looks and behaviour, immodest dress, lewd discourse, idleness, and luxury in eating and drinking.

Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. v. 28. Pr. vi. 25. Ja. i. 14, 15.

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Ro. xiii. 14. Lu. xii. 18, 19. Is. v. 11, 12. Ho. iv. 11.

Turn away mine eyes from beholding vanity. Ps. cxix. 37. ci. 3. Job xxxi. 1, 7. 2 Pe. ii. 14. Is. iii. 16.

There met him a woman with the attire of an harlot. Pr. vii. 10. Ge. xxxviii. 15.

Fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient. Eph. v. 3, 4. iv. 29. 1 Cor. xv. 33.

This was the iniquity of Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters. Ez. xvi. 49. 1 Tim. v. 13.

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness. Ro. xiii. 13. 1 Pe. iv. 3. Jer. v. 7.

Q. What is required of all christians, according to the gospel interpretation of this commandment?

A. To keep themselves undefiled members of Christ's body, and if it be expedient, to marry discreetly, and in the fear of God; and being married, both parties are to be true to the marriage vows, and kind and loving to one another.

Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. 1 Cor. vi. 15—20. 1 Pe. iii. 1, 2.

To avoid fornication, let every man have his own wife, and let every woman have her own husband. 1 Cor. vii. 2, 9. Pr. v. 15—19. 1 Tim. v. 14. Pr. xxxi. 30. He. xiii. 4.

For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. Mat. xix. 5, 6. Ge. ii. 24. Mar. x. 7, 8.

Let every one of you in particular, so love his wife, even as himself; and the wife see that she reverence her husband. Eph. v. 33, 22—32. Col. iii. 18, 19. 1 Pe. iii. 1—7.

Q. What is further incumbent upon all, whether married or single persons?

A. Strictly to guard against, and resolutely to withstand all inordinate lust: And, to that purpose, to regulate as much as may be, their thoughts and eyes; to avoid exciting familiarities; to be chaste in their conversation, modest in their dress; sober and temperate, careful in the choice of their company; diligent in some innocent employment; and to all other means, to add fasting, as occasion requires, and constant prayer for divine grace, to assist them in keeping this law.

They that are in Christ's have crucified the flesh, with the affections and lusts. Ga. v. 24. Col. iii. 5, 6. Eph. iv. 22, 23. Ro. viii. 13. 2 Pe. i. 4.

Create in me a clean heart, O God, and renew a right spirit within me. Ps. li. 10. Jer. xvii. 9, 10. Mat. xv. 19. 2 Cor. vii. 1.

If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell. Mat. v. 29. Ge. xxxiv. 2. xxxix. 7. iii. 6.

Put filthy communication out of your mouth. Col. iii. 8. iv. 6.

I will that women adorn themselves in modest apparel, with shamefacedness and sobriety. 1 Tim. ii. 8, 9, 10. 1 Pe. iii. 3, 4.

Every man that striveth for the mastery, is temperate in all things. 1 Cor. ix. 25. Pr. xxiii. 31, 32, 33.

I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. 1 Cor. v. 11. Eph. v. 11. Ps. xxvi. 4, 5. cxix. 63, 115. Ez. ix. 14.

She eateth not the bread of idleness. Pr. xxxi. 27. 2 Th. iii. 11, 12.

I keep under my body, and bring it into subjection. 1 Cor. ix. 27. Ps. lxix. 10. Mat. xvii. 21.

The end of all things is at hand, be ye therefore sober, and watch unto prayer. 1 Pe. iv. 7. Mat. vi. 13. xxvi. 41. 2 Cor. xii. 7, 8, 9. 1 Th. v. 23.

CHAPTER XXXI.

Question. Which is the eighth commandment?

Answer. 'Thou shalt not steal.

Q. What, in general, is to be accounted a breach of this commandment?

A. Every unlawful, or indirect way of taking, or withholding from any man, or association of men, whatever, that which belongs to them by the laws of God and the country.

You do wrong and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God. 1 Cor. vi. 8, 9. Col. iii. 25. Lu. xvi. 10. Jer. xvii. 11. xxii. 13. Pr. x. 2, 9. xi. 7. xx. 21. xxviii. 8.

Q. What are the sins of this kind, which the scripture does more especially condemn, and particularly warn us against?

A. Depriving a man of his lands, forcible robbery, or secret thievery of his goods; sacrilege, extortion, and oppression; detaining the wages of the labourer, and servant, and in them eye-service, or other unfaithfulness; running into debt beyond our ability to pay, and refusing to pay just debts, when we are able: using false weights and measures, and any deceit and fraud in bargains and contracts; wresting human laws to the screening injurious practices, and giving any assistance or encouragement to the committers of them.

Cursed be he that removeth his neighbour's landmark. De. xxvii. 17. xix. 14. Pr. xxii. 28. Mi. ii. 2. 1 Ki. xxi. 7, 15, 16. Job xx. 19, 20. xxii. 38, 39, 40.

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment. Lu. x. 39. Jo. xviii. 40. x. 10. Ex. xxii. 2. Ju. ix. 25. 1 Sa. xxiii. 1. Pr. xxi. 7. Lu. iii. 14.

Ye shall not steal, neither deal falsely, neither lie one to another. Le. xix. 11. Pr. ix. 17. xx. 17. Jo. xii. 6. Zec. v. 3. 1 Pe. iv. 15.

Will a man rob God? Yet ye have robbed me: but ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse? for ye have robbed me even this whole nation. Mal. iii. 8, 9. Ro. ii. 22. Ez. vii. 22. Pr. xx. 25. Ac. v. 3.

Neither thieves, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 10. Lu. iii. 13. Mat. xxiii. 25. Ez. xxii. 12, 13. De. xxiii. 19, 20.

The people of the land have used oppression; therefore have I poured out my indignation upon them. Ez. xxii. 29, 31. Pr. xxii. 16. Job xxvii. 13—23. xxxi. 21, 22, 23. Is. iii. 14, 15. Am. iii. 10. viii. 4, 5, 6. Zec. vii. 10.

Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbour's service without wages, and giveth him not for his work. Jer. xxii. 13. Mal. iii. 5. Ja. v. 4. Le. xix. 13.

Servants be obedient to them that are your masters—not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. Eph. vi. 5, 6. Col. iii. 22. Tit. ii. 9, 10. Lu. xvi. 1, 10.

The wicked borroweth and payeth not again. Ps. xxxvii. 21. 2 Ki. iv. 7. vi. 5, 6, 7. Ro. xiii. 8.

A false balance is abomination to the Lord; but a just weight is his delight. Pr. xi. 1. xx. 10. De. xxv. 13—16. Mi. vi. 10, 11.

If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. Le. xxv. 14. Pr. xx. 14, 17. Ps. x. 7. Job xxi. 4, 5, 6.

A wicked man taketh a gift out of the bosom, to pervert the ways of judgment. Pr. xvii. 23. Ex. xxiii. 2, 6. Le. xix. 15. De. xvi. 19. xxiv. 17. xxvii. 19. Am. vi. 13. Mi. iii. 9. Ja. ii. 1—6. 1 Cor. vi. 1—8. Mat. v. 40.

When thou sawest a thief, then thou consentedst with him. Ps. l. 18. Pr. xxix. 24. i. 15.

Q. Are there any other ways of breaking this commandment.

A. As many as there are ways, direct or indirect, of cheating and doing wrong, on a small or large scale; but to those already mentioned need only be added uncharitableness to such as are not able to support themselves, and depriving ourselves or families of a competency, by wastefulness, or sloth.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Pr. iii. 27. Job xxxi. 16—22. De. xv. 7, 8, 10.

He wasteth his substance with riotous living. Lu. xv. 13, 14. Pr. v. 8, 10, 11. xix. 26.

He that is slothful in his work, is brother to him that is a great waster. Pr. xviii. 9. xix. 15. xxiv. 30—34. Ec. x. 18.

Q. What are the duties, which, on the other hand, we are obliged to?

A. They may all be resolved into the practice of universal justice; and, in case of failure therein, restitution, to the utmost of our ability. And, as subservient hereto, we must look upon industry, frugality, and charity, to be indispensably required of us, in a suitable proportion to that state of life wherein Providence has placed us.

He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high: his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure. Is. xxxiii. 15, 16. Jer. vii. 5, 6, 7. xxii. 15, 16. Ez. xviii. 5—9. Mi. v. 8. Pr. xxi. 3. Ps. xv. cvi. 3.

Behold, here I am, witness against me before the Lord, and before his anointed, whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it to you. 1 Sa. xii. 3. Job xxxi. 7, 8. Lu. xix. 8. Le. vi. 4, 5. Ex. xxii. 9. Ez. xxxiii. 15. Ge. xliii. 12. Nu. v. 6, 7, 8.

Let them that stole, steal no more; but rather let him labour, working with his hands, the thing which is good, that he may have to give to him that needeth. Eph. iv. 28. Pr. vi. 6—11. xii. 11. xx. 13. xxx. 8, 9.

Be not among wine-bibbers, amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags. Pr. xxiii. 20, 21. xxix. 3. xxi. 17, 20. Jo. vi. 12. Is. lv. 2.

Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor. Da. iv. 27. Le. xix. 9. xxv. 35. De. xv. 7, 8, 10. Pr. xix. 17. Ps. xxxvii. 26. xli. 1, 2, 3. Is. lviii. 10, 11. Lu. xi. 41. 1 Tim. vi. 17, 18.

CHAPTER XXXII.

Question. Which is the ninth commandment?

Answer. Thou shalt not bear false witness against thy neighbour.

Q. What is forbidden in this commandment?

A. The affirming that for truth, in judicial proceedings, the certainty of which we are not assured of; the subornation of false witnesses; or wilfully having any hand in false evidence.

A false witness shall not be unpunished, and he that speaketh lies shall not escape. Pr. xix. 5, 9. xxv. 18. Ex. xxiii. 1. De. xix. 16—19. Lu. iii. 14. xix. 8. Ac. xxv. 7.

The chief priests and elders, and all the council, sought false witness against Jesus to put him to death. Mat. xxvi. 59. Ac. vi. 13. 1 Ki. xxi. 10.

Keep thee far from a false matter: and the innocent and the righteous slay thou not: for I will not justify the wicked. Ex. xxiii. 7, 8. 1 Ki. xxi. 10—13. 2 Chr. xix. 2, 6, 7. Ps. lxxxii. 2, 3, 4. Is. x. 1. Pr. xxiv. 11, 12.

Q. What faults in common or private conversation fall under this prohibition?

A. All manner of lying, and all defamatory vices of slandering, evil speaking, backbiting, tale-bearing, whispering, and rash censuring.

Lie not one to another, seeing that ye have put off the old man with his deeds. Col. iii. 9. Jo. viii. 44. Ps. lii. 3, 4. lviii. 3. cxix. 163. Job xiii. 7. Ho. vii. 3. Re. xxi. 8. xxii. 15. Pr. xii. 22.

He that uttereth a slander is a fool. Pr. x. 18. Ps. xi. 2. l. 20. Lu. xi. 15. Ac. ii. 13. Tit. ii. 3.

Speak evil of no man. Tit. iii. 2. Ja. iv. 11. 1 Pe. ii. 1. Ac. xxiii. 5. Jude, 8.

The north wind driveth away rain: so doth an angry countenance a backbiting tongue. Pr. xxv. 23. Ps. ci. 5. xv. 3. Ro. i. 30. 2 Cor. xii. 20. Ge. xlix. 17.

Thou shalt not go up and down, as a tale-bearer, among thy people. Le. xix. 16. Pr. xviii. 8. xx. 19. xxvi. 20. 1 Pe. iv. 15. Ez. xxii. 9.

A whisperer separateth chief friends. Pr. xvi. 28. Ro. i. 29. 2 Cor. xii. 20. Ps. xli. 7.

Judge not, that ye be not judged. Mat. vii. 1. Ro. ii. 1. xiv. 4. Ja. iv. 12. 1 Cor. iv. 3, 4.

Q. May this commandment condemn the manner in which servants are sometimes taught to reject visitors?

A. Yes: For it causes them to speak falsehoods, and to esteem as trivial, other kinds of falsehood.

Q. Is this command often violated by those who seem to be unconscious of sin?

A. Yes, much of the idle conversation of the world, the circulation of rumours, the exaggeration of trivial occurrences, the effort to be sprightly and entertaining, at the expense of truth and charity, are daring violations of this command.

Q. What duties are here enjoined?

A. To be religiously strict in the government of the tongue; and especially in keeping it within the bounds of truth; to be so far from blasting, as to vindicate your neighbour's reputation, if it be fairly in our power; in all cases to judge as candidly, as we can; and, where a greater public or private good does not forbid it, to conceal the faults of others.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart: this man's religion is vain. Ja. i. 26. iii. 2, 8. 1 Pe. iii. 10. Pr. xii. 13. xxi. 23. Ps. xxxix. 1, 2. Pr. xv. 4.

Putting away lying, speak every man truth with his neighbour. Eph. iv. 25. Zec. viii. 16. Pr. xii. 17, 19. Is. lxiii. 8. Ps. xv. 1, 2.

A good name is better than precious ointment. Ec. vii. 1. Pr. xxii. 1. 1 Pe. iii. 16.

This man hath done nothing amiss. Lu. xxiii. 41, 47. Jo. vii. 50, 51. 1 Sa. xix. 4.

Charity thinketh no evil, believeth all things, hopeth all things. 1 Cor. xii. 4, 5, 7. Ac. xxvi. 27. Jo. vii. 24.

Charity shall cover the multitude of sins. 1 Pe. iv. 8. Pr. x. 12. xi. 13. xvii. 9. Le. v. 1. De. xiii. 6—11.

CHAPTER XXXIII.

Question. Which is the tenth commandment?

Answer. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q. What sins are here forbidden?

A. Every misplaced or inordinate desire of any other man's separate property, together with envy of his condition, and repining at our own.

Wo to him that coveteth an evil covetousness to his house. Hab. ii. 9. Is. lvii. 17. Mi. ii. 2. 1 Ki. xxi. 2, 3. Jos. vii. 1, 21. Jer. v. 8. Mat. xiv. 3, 4.

Thine eyes and thine heart are not but for thy covetousness. Jer. xxii. 17. 1 Ki. xxi. 4. Pr. i. 19. Ec. v. 12. Mar. x. 22.

Is thine eye evil, because I am good. Mat. xx. 15. Pr. xxvii. 4. xiv. 30. Job v. 2. 1 Cor. xiii. 4. Ja. iv. 5.

All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Est. v. 13, 9—12. Nu. xiv. 2. Ps. cvi. 25. 1 Cor. x. 10.

Q. And may we not add to these sins, that which is most commonly called covetousness, and any other violent and excessive desire?

A. Yes: An immoderate craving of superfluous abundance, and, in consequence thereof, greediness in getting and keeping wealth, and anxiety about any of the things of this world, will render us guilty of the breach of this commandment: And so must we reckon ourselves to be, when we indulge, or consent to any sinful lust, or desire whatever.

Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Lu. xii. 15—21. Mat. vi. 19, 20. Pr. xxiii. 5. xv. 16. Ec. v. 10, 11.

Who enlargeth his desire as hell, and is as death, and cannot be satisfied. Hab. ii. 5. Pr. xxvii. 20. Is. lvi. 11. 1 Tim. iii. 3, 8. Ja. iv. 13, 14.

There is an evil which I have seen under the sun, and it is common among men; a man to whom God hath given riches and wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. Ec. vi. 1, 2. iv. 8. Ps. xxxix. 6. Pr. xi. 24, 26. xv. 27. 2 Cor. ix. 7. 1 Pe. iv. 9. Ja. v. 2, 3.

Take heed to yourselves, lest at any time your hearts be overcharged with cares of this life. Lu. xxi. 34. viii. 14. x. 41. 1 Cor. vii. 32.

These things were our examples, to the intent we should not lust after evil things, as they also lusted. 1 Cor. x. 6. 1 Jo. ii. 16. Jo. i. 14, 15. Ro. vii. 7, 14.

Q. What must we do to prevent the transgression of this precept?

A. Forasmuch as by breaking through this fence and safe-guard, we shall open a way to the breach of the other precepts of both the first, and second table, we have therefore the more need to pray earnestly for grace to forsake all covetous desires, and inordinate love of riches; and after employing an honest industry in providing the conveniences and comforts of life, to leave the success to God's Providence, and be content with that portion, whatever it be, which he allots us.

Ye cannot serve God and mammon. Mat. vi. 24. Ja. iv. 4. 1 Jo. iii. 17. Lu. xvi. 14. 1 Tim. vi. 10. Ez. xxxiii. 31. Am. viii. 5. Mat. xiii. 22.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Mat. xv. 19. Pr. xxi. 10. xxviii. 20. 1 Tim. vi. 9.

Incline my heart unto thy testimonies, and not to covetousness. Ps. cxix. 36. xxvi. 2. lxxxvi. 11. cxli. 4.

I have coveted no man's silver or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. Ac. xx. 33, 34. 2 Th. iii. 7, 8, 9. Pr. xiii. 4. xxi. 25.

Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Ps. xxxvi. 3. xxxiv. 10. lv. 22. Phi. iv. 6. 1 Pe. v. 7.

Let your conversation be without covetousness, and be content with such things as ye have. For he hath said, I will

never leave thee, nor forsake thee, so that we may boldly say, the lord is my helper. He. xiii. 5, 6. Phi. iv. 11, 12. 1 Tim. vi. 6, 8. Lu. iii. 14.

Q. May we not use other means of guarding against covetousness?

A. Yes: We should observe both the Providences of God, and the confessions of good and bad men, that we may learn that happiness does not depend upon the abundance of riches, honours, or friends, but upon the principles and condition of the heart.

Q. But what must we do with respect to those irregular inclinations and desires, which are so apt to arise in our hearts?

A. We must watch continually, and pray most earnestly and specially, against them; and where we cannot wholly prevent the first motions of evil, there we must double our diligence to suppress, and at our utmost peril, must so far subdue them, that they do not put us upon any contrivances or attempts, to gratify and fulfil them.

Keep thy heart with all diligence: for out of it are the issues of life. Pr. iv. 23. Mat. xii. 35. He. xii. 15. Mat. v. 8.

Mortify your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake, the wrath of God cometh on the children of disobedience. Col. iii. 5, 6. Ga. v. 24. vi. 14. Ro. vi. 6. viii. 13. Eph. iv. 22, 23.

CHAPTER XXXIV.

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things: my duty towards God, and my duty towards my neighbour.

Q. From which of the ten commandments do you learn your duty towards God?

A. From the first four.

Q. From which do you learn your duty towards your neighbour?

A. From the other six.

Q. What is thy duty towards God.

A. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word; and to serve him truly all the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour, is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the civil authority. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice or hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness and chastity. Not to covet nor desire other men's goods: but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Q. What use do you design to make of these excellent summaries?

A. Always to keep them in my memory, as monitors and directors of my duty; and to make an honest application of the general rules therein contained, to all particular cases of conscience, and circumstances of life.

The mercy of the Lord is, from everlasting to everlasting, upon them that fear him: and his righteousness upon children's children: to such as keep his covenant, and to those that remember his commandments to do them. Ps. cii. 17, 18. Nu. xv. 39, 40. Mal. iv. 4. Re. iii. 3.

Herein do I exercise myself to have always a conscience void of offence toward God, and toward men. Ac. xxiv. 16. 1 Jo. iii. 10. iv. 20, 21.

Q. But are you herein sufficiently instructed in your duty to yourself, as well as to God and your neighbour?

A. Yes: For my duty to myself runs throughout the whole; and so close, in particular, is the connection between it and my duty to God and my neighbour, that if I love God, so as to obey him, with all my heart, with all my mind, with all my soul, and with all my strength, and love my neighbour as myself, so far as to do unto all men what reasonably I would they should do unto me, I cannot fail in that duty I owe to myself.

This is the love of God, that we keep his commandments. 1 Jo. v. 3. Jo. xiv. 21, 23, 24. Ps. cxix. 10.

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Mat. vii. 12. Lu. vi. 31. Pr. xxiv. 29.

Thou hast answered right: this do, and thou shalt live. Lu. x. 28, 25, 26, 27. 1 Tim. iv. 8. Pr. xix. 16. Ez. xviii. 27. Ro. vi. 22.

Q. But though your duty to God, your neighbour, and yourself, cannot be separated, yet since they may be, and are commonly distinguished, where, in the Catechism, do you learn your duty to yourself?

A. It is contained in that part of my baptismal covenant, wherein I promised to renounce the world, the flesh and the devil; and it is interwoven with that part of my duty towards my neighbour, wherein I owned myself obliged to keep my body in temperance, soberness, and chastity, and to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Add to knowledge, temperance. 2 Pe. i. 5, 6. Lu. xxi. 34. Eph. v. 18. Pr. xxv. 16.

Gird up the loins of your mind, be sober. 1 Pe. i. 13. Tit. ii. 2, 4, 6. 1 Th. v. 6, 7, 8. Mat. v. 5. xviii. 4.

I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2 Cor. xi. 2. Jo. iii. 3. Eph. v. 5. 2 Tim. ii. 22.

This we commanded you, that if any would not work, neither should he eat. 2 Th. iii. 10, 11, 12. Pr. x. 4, 5, 16. xiii. 4. xiv. 23.

We beseech you, brethren, that ye study to be quiet, and to do your own business, and to work with your own hands. 1 Th. iv. 10, 11, 12. 1 Cor. vii. 20, 22, 24. Phi. iv. 11. Ro. xii. 11.

Q. Since then you cannot pretend ignorance of your duty either to God, your neighbour, or your self, how ought you to behave in relation thereto.

A. I do sincerely and steadfastly purpose to lead a godly, righteous, and sober life; that so I may avoid the guilt and danger of him, who knows his master's will, and does it not.

The grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 11—14. Mi. vi. 8. Mat. xxiii. 23. Ja. i. 27. 1 Tim. i. 5, 8—11.

That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. Lu. xii. 47. Jo. ix. 41. Ro. i. 32. Ja. iv. 17. Jo. xiii. 17.

CHAPTER XXXV.

Question. My good child, art thou able to do these things of thyself.

Answer. No, being weak and frail, I cannot walk in the commandments of God, and serve him, as I ought to do, without a measure of his special grace; but so much as shall be sufficient to enable me thereto, is promised in his holy word.

Without me ye can do nothing. Jo. xv. 5. vi. 44. Ro. vii. 18. 1 Cor. iii. 6. Jer. x. 23.

My grace is sufficient for thee; for my strength is made perfect in weakness. 2 Cor. xii. 9. Ro. x. 12. Eph. iii. 20. Phi. i. 6.

Q. How must this special grace be obtained?

A. I must learn at all times to call for it by diligent prayer.

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him. Lu. xi. 13. Mat. xxi. 22. Ja. i. 5. 2 Th. i. 11.

Q. What do you mean by representing it as necessary to call upon God at all times?

A. That it is our duty to be very frequent in our addresses to the throne of grace; and especially to be as constant, as we can, at the house of God, for the benefit of joining in the prayers there offered; to pray as we have opportunity, with the family, of which any of us is head, or member; and never to omit our morning and evening devotions at least, in private.

He spake a parable unto them to this end, that men ought always to pray and not to faint. Lu. xviii. 1. 1 Th. v. 17.

My house is the house of prayer. Lu. xix. 46. xxiv. 53. Is. lvi. 7. 2 Chr. vii. 15, 16. Ac. ii. 46. iii. 1. Ps. xlvi. 9. Ne. xiii. 11.

Where two or three are gathered together in my name,

there am I in the midst of them. Mat. xviii. 20, 19. Zec. viii. 21. Lu. i. 10. ii. 37.

As for me and my house, we will serve the Lord. Jos. xxiv. 15. Jer. x. 25. Ps. ci. 1, 2.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. Ps. v. 3. lix. 16. lxxxviii. 13. cxliii. 8.

Let my prayer be set forth before thee, as incense; and the lifting up of my hands, as the evening sacrifice. Ps. cxli. 2. xcii. 2. Ex. xxix. 38, 39, 31. xxx. 7, 8.

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Mat. vi. 6. xiv. 23. Is. xxvi. 20. 2 Ki. iv. 33.

Q. Is this all that is required?

A. No, a devout person of leisure, will likewise retire, at some other time of the day, for this spiritual exercise; and the most busy will, as occasion invites, lift up his soul to God, in pious ejaculations.

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. Ps. lv. 17. Da. vi. 10. Ac. x. 2, 3, 9. Ps. cxix. 164.

Unto thee O Lord do I lift up my soul. Ps. xxv. 1. lxxxvi. 4. Ge. xxiv. 42—45. 1 Sa. i. 15. 2 Sa. xv. 31. Ne. ii. 4.

Q. What do you mean by diligent prayer?

A. Prayer offered up with the utmost zeal and fervency of affection, and with as little wandering and distraction of mind as is possible.

Continuing instant in prayer. Ro. xii. 12. Col. iv. 2. Eph. vi. 18. Lu. xxii. 44. Ps. xvii. 1. Pr. xxiii. 26. La. iii. 41.

Attend upon the Lord without distraction. 1 Cor. vii. 35. Is. xxix. 13. Mat. xv. 7, 8. Ez. xxxiii. 31.

Q. And will prayer, when it is thus frequent and devout, be accepted and answered?

A. Most certainly, in God's good time and way, if the subject matter thereof be lawful and allowable; and if it be presented in the name of Christ, by a pious and well disposed soul, with a firm reliance upon God, that he will do what is best for us.

The effectual, fervent prayer of a righteous man availeth much. Ja. v. 16, 17, 18. Lu. xi. 9, 10. 1 Jo. v. 15. Ps. x. 17. xxxiv. 15, 17. cxlv. 18. Is. lviii. 9.

This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. 1 Jo. v. 14. Ja. i. 5. iv. 3. He. iv. 16.

Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Jo. xvi. 23, 24. xiv. 14. Col. iii. 17. He. xiii. 15.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Jo. xv. 7. ix. 31. 1 Jo. iii. 22. 2 Tim. ii. 22. 1 Tim. ii. 8. Ps. lxvi. 18. Pr. xv. 29. xxviii. 9. Is. i. 15. lix. 2.

But let him ask in faith, nothing wavering. Ja. i. 6, 7. Mar. xi. 24. He. x. 22. Eph. iii. 12. 1 Jo. iii. 21.

Q. But must we not also take care in what words we express our desires to God?

A. Although in our petitions for supply of private wants, or our thanksgivings for personal favours, we need not be scrupulous about exactness of words, yet to be sure in all set and solemn devotions, especially public, a great deal of care ought to be taken of the manner of expression, as well as of the matter of prayer.

Before they call, I will answer, and while they are yet speaking, I will hear. Is. lxv. 24. Mat. vi. 8, 32. Ro. viii. 26.

When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Mat. vi. 7, 8. Ec. v. 2.

Q. But what provision have we against those deficiencies, which, notwithstanding our utmost care, our own compositions are liable to, in both these respects?

A. That form of prayer, which, in compassion to the infirmities of men, our blessed Saviour was pleased to teach his disciples; requiring their constant use of it, and prescribing it as a pattern for all other forms superadded to it.

The Spirit helpeth our infirmities : for we know not what we should pray for, as we ought. Ro. viii. 26. Mat. xx. 22. Ja. iv. 3.

When ye pray, say our Father, &c. Lu. xi. 2, 1.

After this manner pray ye : Our Father, &c. Mat. vi. 9, 7, 8.

CHAPTER XXXVI.

Catechist. Let me hear if thou canst say the Lord's prayer ?

Answer. Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation : but deliver us from evil. Amen.

Q. Is this the whole Lord's prayer ?

A. This is all we are directed to offer up to God by way of request, and there is no more set down by St. Luke.

Q. What is implied in that solemn invocation, Our Father who art in heaven ?

A. When I call God Father, I not only address myself to him, as the maker and governor of the world, but as the Father of all christians in Christ Jesus ; in whose name alone it is, that I say, and hope for acceptance of, this prayer. And because I believe God to be a common Father, to whom all may resort, as also that I may declare my communion with, and good will to, all my brethren of the same household of faith, I say our Father, not my Father. And because the throne of his power and glory is in heaven, whence he looks down upon all his creatures

that call to him, I therefore say our Father who art in heaven.

I thank thee, O Father, Lord of heaven and earth. Mat. xi. 25. 1 Cor. viii. 6. De. xxxii. 6.

Blessed be the God and Father of our Lord Jesus Christ, who hath predestinated us unto the adoption of children, by Jesus Christ to himself. Eph. i. 3, 5. Ga. iv. 6. Jo. i. 12, 13. Ro. i. 7.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Eph. i. 6. ii. 18. Mat. xvii. 5.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Ps. cxlv. 18, 19, 20. xxxii. 6. xxxiv. 15. De. iv. 7.

There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all. Eph. iv. 4, 5, 6. Mal. ii. 10. Eph. i. 15, 16. iii. 14, 15, 16.

Heaven is my throne, and earth is my footstool. Ac. vii. 49. Ps. xi. 4. ciii. 19. 1 Ki. viii. 39. 2 Chr. xx. 6.

Q. What do we gather, for our instruction and direction, from the liberty allowed us of praying to God, under the title of Father.

A. That God is the fountain of all goodness, as well as of all life, and that we may, and ought to address ourselves to him with an humble dependence upon his willingness to do, whatever his unerring wisdom sees best for us.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights. Ja. i. 17. Pr. ii. 6. Jo. iii. 27. Ro. xi. 36. 1 Cor. i. 3.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him. Mat. vii. 11, 8, 9, 10. Is. lxiii. 15, 16. Ps. ciii. 13. xxvii. 10.

Your heavenly Father knoweth that ye have need of all these things. Mat. vi. 32. 2 Pe. ii. 9. 1 Sa. iii. 18. 2 Sa. x. 12. xv. 26.

Q. What do we then, when we say, our Father?

A. We pray for others, as well as ourselves, and join together in common prayer for common wants.

Pray one for another. Ja. v. 16. Eph. vi. 18. 1 Tim. ii. 1. 1 Th. v. 25.

Many were gathered together, praying. Ac. xii. 12. i. 14. iv. 24, 31. 1 Cor. xi. 17, 18, 20. Joel ii. 16, 17. Zep. iii. 9. Ps. xxxiv. 3.

Q. What does the specification of the highest seat of his infinite majesty teach us ?

A. That the ability of our heavenly Father far exceeds that of our earthly parents to supply all our needs ; and that whenever we present our petitions to him, we ought to do it with the most serious consideration, the profoundest humility, and the utmost devotion and reverence of which we are capable.

The things which are impossible with men, are possible with God. Lu. xviii. 27. Ps. cxxxv. 5, 6. cxv. 3. Jer. xxxii. 27. Ps. lxxxix. 26. Is. xvii. 7.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God : for God is in heaven, and thou upon earth : therefore let thy words be few. Ec. v. 2. 1 De. iv. 39.

Thus saith the high and lofty one that inhabiteth eternity, whose name is holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Is. lvii. 15. ii. 10. Lu. xviii. 9—14.

Let us lift up our heart with our hands unto God in the heavens. La. iii. 41. Ps. xxviii. 2. cxxiii. 1.

Let us have grace, whereby we may serve God acceptably, with reverence and godly fear. He. xii. 28. Ps. ii. 11. lxxxix. 7. Mal. i. 6.

CHAPTER XXXVII.

Question. How many petitions are contained in the Lord's prayer ?

Answer. Six : Of which the first three more directly relate to God's glory ; and of those three, the first is Hallowed be thy name.

Q. What ought we to understand here by the name of God?

A. The name of God here is to be extended and applied, not only to God himself, his titles, and attributes; but to his word and ordinances, and to places, times, persons, and things, separated from common use, and set apart for the honour and service of his name.

O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Ps. viii. 1. xliv. 20. Is. xlii. 8.

I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. Ez. vi. 3. iii. 13, 14, 15. Ps. lxxxiii. 18. 2 Sa. vi. 2. Jer. xlvi. 18. Re. xix. 16.

I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. Ex. xxxiii. 19. xxxiv. 5, 6. xv. 3. Jer. xvi. 21. Da. ii. 20. Ps. xx. 1, 5. cxi. 9.

That the name of God, and his doctrine, be not blasphemed. 1 Tim. vi. 1. Ps. cxxxviii. 2. Ac. xiii. 48. Ja. v. 10.

I will take the cup of salvation, and call upon the name of the Lord. Ps. cxvi. 13, 17. Mat. xxviii. 19. Ac. ii. 38.

I have hallowed this house—to put my name there for ever. 1 Ki. ix. 3. v. 5. viii. 44, 45. Ne. i. 9. Da. ix. 18. 2 Chr. xxxvi. 14.

Hallow ye the Sabbath day, as I commanded your fathers. Jer. xvii. 22. Ex. xx. 8. Ez. xx. 20. Ps. xlii. 4. Is. lviii. 13.

The Lord thy God hath chosen him (the priest)—to stand to minister in the name of the Lord. De. xviii. 5, 6, 7. xxi. 5. Ez. v. 1. Jo. v. 43. Ac. ix. 15, 27. He. v. 4.

Every devoted thing is most holy unto the Lord. Le. xxvii. 28, 16, 22. xix. 8. Nu. v. 9, 10. xvi. 37, 38. De. xxvi. 13, 14. 1 Chr. xxiii. 13. 2 Ki. xii. 18. Mat. xii. 4. xxiii. 19. xxvi. 26, 27. 1 Tim. iv. 5.

Q. What do we pray for with respect to these?

A. That all, and every one of them, may have such esteem and reverence paid to them, and may be treated after so holy a manner, as is due to each of them respectively.

They shall teach my people the difference between the holy and the profane. Ez. xlv. 23. Le. x. 3. xxii. 32. Mal. i. 12. ii. 2. Is. v. 16. viii. 13. xxix. 23. 1 Sa. ii. 30.

Q. What do we learn from hence?

A. That the glory of God should be our chief aim, and the governing end of all our actions; that his name ought to be adored, and magnified by us, and all the world; and that we should endeavour to promote the honour of it, by an exemplary behaviour in all matters relating to piety and holiness.

Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31. Col. iii. 17. 1 Pe. iv. 11. 2 Th. i. 11, 12.

All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name: for thou art great, and dost wondrous things; thou art God alone. Ps. lxxxvi. 9, 10. lxiii. 4. 1 Chr. xvi. 29. Zec. xiii. 9. Mal. i. 11.

Let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heavens. Ps. cxlviii. 13. cxiii. 1, 2, 3. lxix. 30. xcix. 3. cxlv. 10, 11, 12. Is. vi. 1, 2, 3. Re. iv. 8.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Mat. v. 16. Jo. xv. 8. Eph. i. 12. Ez. xxxvi. 23. 1 Pe. ii. 9. Re. ii. 13.

CHAPTER XXXVIII.

Question. Which is the second petition?

Answer. Thy kingdom come.

Q. What kingdom is that, the coming of which you here pray for?

A. The kingdom of our Lord Jesus Christ; a kingdom of a spiritual nature; founded in direct opposition to the kingdom of Satan, and for the destruction of sin, and death: having its beginning in

grace here, and its completion in eternal glory hereafter.

After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. Mar. i. 14. Da. vii. 13, 14. Mat. xii. 28. xiii. 31, 33. xxi. 43. Lu. ix. 2. xvi. 16.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Jo. xviii. 36. vi. 15. Mat. vi. 33. He. i. 8.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. i. 13. 1 Jo. iii. 8. Jo. xvi. 11. Eph. ii. 1, 2, 3. vi. 12, 13.

Sin shall not have dominion over you: for ye are not under the law, but under grace. Ro. vi. 14. v. 21. vii. 24, 25. Mat. v. 19. xiii. 24.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Ro. v. 21. vi. 22, 23. 1 Cor. xv. 26. Is. xxv. 8. Re. xx. 14.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mar. i. 15. Mat. iv. 17. Mar. vi. 12. Ac. iii. 19. Lu. i. 74, 75, 79. Tit. ii. 11—14.

Then shall the righteous shine forth as the sun, in the kingdom of their father. Mat. xiii. 43. v. 10. xxv. 34. Lu. xxiii. 42, 43.

Q. What do you pray for with respect thereto?

A. That God would bring all those who are yet in a state of darkness, into the pale of Christ's church; and that his grace would so rule in the hearts of all christians, that they may be fit to be translated to that kingdom, which is to be the portion of the saints in the world to come, and that he would hasten this end, by blessing and prospering the means.

Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. ii. 8. lxxvii. 2, 3, 4. lxxii. 8—11. Is. ii. 2, 3. xi. 9. Da. vii. 27. Am. ix. 11, 12. Ac. xv. 15, 16, 17. Mal. i. 11. Phi. ii. 10, 11. Re. xi. 15.

The Lord make you to increase and abound in love one toward another, and towards all men:—to the end he may stablish your hearts unblameable in holiness before God, even

our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Th. iii. 12, 13. 2 Cor. xiii. 14. He. xiii. 25. 2 Tim. iv. 18.

For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pe. i. 11. 2 Cor. v. 1. 2 Tim. iv. 8. Tit. i. 2.

Surely I come quickly. Amen. Even so, come, Lord Jesus. Re. xxii. 20. Ps. xl. 17. lxx. 5. 2 Cor. v. 2. 2 Pe. iii. 12, 13.

Q. What practical lesson does this teach us?

A. To beware of hindering the propagation of the gospel, or of endangering our own salvation, by giving any just occasion of offence; to subdue every rebellious lust, and be obedient even in our hearts and thoughts to the spiritual laws of this kingdom, having no other ambition, but to reign with Christ our King in his eternal and glorious kingdom.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. 1 Cor. x. 32. Ro. xiv. 13. 1 Jo. ii. 10. 1 Tim. v. 14. Ja. ii. 7.

Wo to that man, by whom the offence cometh. Mat. xviii. 7. Lu. xvii. 1, 2. Phi. i. 10. 1 Cor. vi. 9, 10.

Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Ro. vi. 12, 13. xiii. 14. 1 Cor. x. 6. 1 Pe. i. 14. ii. 11. iv. 2.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 5, 4. 2 Tim. iii. 5.

The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Ro. xiv. 17. Col. iii. 15. 1 Cor. iv. 20. 1 Tim. iv. 8.

Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. Mat. xviii. 4, 1, 2, 3. xx. 20—28. v. 3.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Re. iii. 21. Lu. xxii. 29.

Q. Are we not in duty bound to add active exertions to our prayers for the hastening of Christ's kingdom?

A. Yes, those prayers could not be judged to flow from much love and zeal, which were not accompanied by corresponding actions, where so much is at stake.

Thy prayers and thine alms are come up for a memorial before God. Ac. x. 4. Mat. vii. 21.

CHAPTER XXXIX.

Question. What do you request of God in the third petition, Thy will be done on earth, as it is in heaven?

A. That all rational creatures, being filled with the knowledge of God's will, and proposing that will as the rule of their actions, and the doing of it as the great business of their short time here on earth, may yield such an obedience to the laws given them to live by, as the inhabitants of heaven do to the government under which they live.

We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding—and increasing in the knowledge of God. Col. i. 9, 10. Ps. cxix. 12. Ac. ix. 6. Eph. v. 17. Jo. vii. 17. 2 Pe. iii. 5.

I seek not mine own will, but the will of the Father which hath sent me. Jo. v. 30. vi. 38. He. x. 7. Ro. xii. 2. Jo. i. 13. 2 Pe. ii. 10.

I have created him for my glory. This people have I formed for myself, they shall show forth my praise. Is. xliii. 7, 21. Eph. ii. 10. De. iv. 10. Mat. vi. 19. Col. iii. 2, 5. Phi. iii. 19. Ja. v. 5. 1 Pe. iv. 2. Ps. lxxiii. 25. Jo. xvii. 4.

The world passeth away and the lust thereof: but he that doth the will of God abideth forever. 1 Jo. ii. 17. He. xi. 13, 14. xiii. 14. 1 Chr. xxix. 15. Job vii. 1. viii. 9. Ps. xxxix. 12. cxix. 19. Ec. xii. 7. ix. 10.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, which is in heaven. Mat. vii. 21. Mar. iii. 35. Ps. cxliii. 10. He. xiii. 20, 21.

Bless the Lord ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure. Ps. ciii. 20, 21. civ. 4. Is. vi. 2. Mat. xviii. 10. He. i. 14. Re. iv. 8—11.

Q. How far are we to conform to this pattern?

A. So far, as to perform the commands of God, universally, without exception; promptly, without delay; cheerfully, without uneasiness; sincerely, without hypocrisy; and constantly, without intermission, or falling away, or being weary of well doing.

Then shall I not be ashamed, when I have respect unto all thy commandments. Ps. cxix. 6. 1 Ki. vi. 12. Lu. i. 6. Col. iv. 12. He. xiii. 18.

I made haste, and delayed not to keep thy commandments. Ps. cxix. 60. Lu. xix. 6. Ga. i. 16. 2 Cor. vi. 2.

I will delight myself in thy commandments, which I have loved. Ps. cxix. 47. xl. 8. cx. 3. 1 Chr. xxviii. 9. 1 Cor. ix. 17.

I have inclined mine heart to perform thy statutes alway, even unto the end. Ps. cxix. 112, 111. Ro. ii. 7.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. 2 Cor. i. 12. Jo. i. 47. vi. 26. Ps. xxv. 21. xxxii. 2. Eph. vi. 6, 7.

Q. But is there no allowance to be made for the difference between the nature and capacity of men and of angels.

A. Yes, to be sure. And if our obedience only bear such a proportion to our present state and condition, as the obedience of angels does to theirs, we need not doubt our being made equal to them hereafter, in perfection, both of obedience and happiness, as divers vessels, though of different capacity, may all be equally full.

He knoweth our frame; he remembereth that we are but dust. Ps. ciii. 14. lxxvii. 10. Mat. xxvi. 41. Ro. vi. 19.

In the resurrection they are as the angels of God in heaven. Mat. xxii. 30. He. xii. 22, 23, 24. Eph. i. 18. ii. 19. Col. i. 12. 1 Cor. xiii. 11, 12. xv. 43, 48, 49.

Q. Does not this petition relate to the disposals, as well as the precepts of God?

A. So far as it is an especial part of God's will, that we should live under a sense of his wise and gracious overruling providence, and quietly submit to all, even the afflicting dispensations thereof.

He doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what dost thou. Da. iv. 35. Ps. cxxxv. 6. Ro. ix. 19. 1 Pe. iii. 17. iv. 19.

Not as I will, but as thou wilt. Mat. xxvi. 39. xvi. 24. 1 Sa. iii. 18. 2 Sa. xv. 26. Job i. 21. Ps. xxxix. 9. Ac. xxi. 14.

CHAPTER XL.

Question. Which is the fourth petition?

Answer. The fourth in order, but the first of the last three petitions, which, in subordination to the glory of God, relate to the supply of our own more immediate wants, is, Give us this day our daily bread.

Q. What is prayed for in those words?

A. That he, upon whom all creatures depend for all subsistence, will be graciously pleased to give to us his children, day by day, all things necessary for our bodily sustenance, and sufficient also for the support of that condition of life, wherein his providence hath placed us; and therewith, his blessing also in the use and enjoyment of them.

The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. Ps. cxlv. 15, 16. xxiv. i. civ. 27. cxlvii. 8, 9, 14. Mat. v. 45. Ac. xiv. 17. xvii. 25, 28. De. xxviii. 23, 24. Ps. cv. 16. cvii. 34. Ho. ii. 8, 9.

If God will be with me—and will give me bread to eat, and raiment to put on—then shall the Lord be my God. Ge. xxviii. 20, 21. xlvii. 15. 1 Ki. xviii. 13. Ps. cxxxii. 15. Is. iii. 1. lviii. 7.

Give me neither poverty nor riches ; feed me with food convenient for me. Pr. xxx. 8. Ge. xiv. 18. xviii. 5, 8. xliii. 31. 2 Sa. ix. 7. 2 Ki. xxv. 29, 30. Ne. v. 14. Pr. xxvii. 26, 27. Mat. xi. 8. Lu. v. 29. xiv. 1, 13. xv. 17, 27. Jo. ii. 8. 1 Cor. x. 27. 2 Cor. ix. 8, 9, 10.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Mat. iv. 4. Ex. xxiii. 25. Da. i. 12—15. Pr. x. 22. Ec. v. 19. ix. 7. Ps. lxxviii. 30, 31. cvi. 15. cxxvii. 2. Mi. vi. 14, 15.

Q. What does this teach us ?

A. To account only that bread to be our own, and the gift of God, which is procured by our honest labour and industry, or comes to us by some direct and lawful means ; and to rest satisfied and contented with that portion, whatever it be, which is dispensed to us in one or other of those ways.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground. Ge. iii. 19. Ex. xx. 9. Ps. civ. 21, 22, 23. Pr. xx. 13. xii. 11. xxxi. 27. 2 Th. iii. 12. Ps. cxxviii. 2.

Bread of deceit is sweet to a man : but afterwards his mouth shall be filled with gravel. Pr. xx. 17. ix. 17. iv. 17. xiii. 11. Ps. xxxvii. 16.

Having food and raiment let us be therewith content. 1 Tim. vi. 8, 6, 7. Phi. iv. 11. He. xiii. 5. Lu. xii. 15. Pr. xiv. 14.

Q. What may we farther learn from our Lord's teaching us to pray for daily bread ?

A. To provide, but not to be solicitous for the future ; to expect that as men must continue to work, day by day, so they must pray day by day, for the food of body and soul, and with prayer for what we want, and thankfulness for what we have, entirely to depend upon our Heavenly Father, for so much of this world's good, as he knows to be best for us, in order to that life to come, which we ought to be chiefly intent upon.

Go to the ant, thou sluggard, consider her ways, and be wise ; which provideth her meat in the summer, and gathereth her food in the harvest. Pr. vi. 6, 8. xiii. 22. 2 Cor. xii. 14. Ge. xxx. 30. De. xxi. 17. 1 Tim. v. 8. 1 Cor. xvi. 1, 2.

Take no thought for the morrow : for the morrow shall take thought for the things of itself ; sufficient unto the day is the evil thereof. Mat. vi. 34, 25—33. Lu. xii. 29. Ez. xii. 19. Ja. iv. 13, 14.

Be careful for nothing : but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Phi. iv. 6. Mat. vi. 11. Ja. iv. 3.

Bless the Lord, O my soul, and forget not all his benefits—who satisfieth thy mouth with good things. Ps. ciii. 2, 5. Ac. xxvii. 35. 1 Tim. iv. 3, 4, 5. 2 Cor. ix. 12, 15. De. xxvi. 11.

O fear the Lord ye his saints : for there is no want to them that fear him. The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good thing. Ps. xxxiv. 9, 10. xxxiii. 18, 19. xxxvii. 3, 5, 25. 1 Pe. v. 7. Ro. viii. 28.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. Jo. vi. 27, 32—35. iv. 34. Lu. x. 41, 42. xii. 29—34. 1 Tim. iv. 8.

CHAPTER XLI.

Question. Which is the fifth petition ?

Answer. Forgive us our trespasses, as we forgive those that trespass against us.

Q. What do you understand by trespasses against God, and his forgiveness of them ?

A. By trespasses against God are meant all sins, of what kind or degree soever, which being the great debts we owe to his vindictive justice, they are said to be forgiven, when the punishment of them is remitted by his mercy.

You being dead in your sins, hath he quickened together with him, having forgiven you all trespasses. Col. ii. 13. Lu. xi. 4. 1 Jo. iii. 4. Ez. ix. 6, 7, 15. Ez. xiv. 13. xviii. 24. Ho. viii. 1.

When he had begun to reckon, one was brought unto him which owed him ten thousand talents. Mat. xviii. 24—27. Mi. vi. 6, 7. Ps. xlix. 7. Ac. viii. 23. Mat. ix. 5. Ga. v. 3.

I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. He. viii. 12. Ro. iii. 25. Ps. xxxii. 1, 2. ciii. 3, 10. cxxx. 3. Is. xliii. 25. xlv. 22.

Q. What are we to understand by trespasses against us, and when may they be said to be forgiven.

A. By trespasses against us are meant the injuries, either by word or deed, done to us by any of our fellow creatures: which, if they be small and inconsiderable, may be said to be forgiven, when they are passed over, either without notice taken of them; or however, upon the acknowledgment of the offender.

The discretion of a man deferreth his anger, and it is his glory to pass over a transgression. Pr. xix. 11. xiv. 29. xvii. 9. Ec. vii. 21. Mat. v. 40, 41. 1 Cor. vi. 7. 1 Pe. ii. 23.

If thy brother trespass against thee, rebuke him; and if he repent forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. Lu. xvii. 3, 4. Mat. xviii. 21, 22, 26—30.

Q. But what if they be great wrongs, for which further satisfaction ought, in reason, to be made?

A. Then the forgiveness of them consists in forbearing personal revenge, and having recourse only to public justice for recompense, if it cannot otherwise be obtained.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord. Ro. xxii. 19, 17. De. xxxii. 35. Le. xix. 18. Pr. xx. 12. xvii. 13. xxiv. 29. 1 Th. v. 15. 1 Pe. iii. 9.

He is the minister of God, a revenger to execute wrath upon him that doeth evil. Ro. xiii. 4. Lu. xviii. 3. De. xvi. 18. Mat. xviii. 17. Is. i. 17. Ex. xxii. 9. 1 Ki. viii. 31, 32.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Mat. xviii. 15, 16. 1 Cor. vi. 5, 6. Pr. xxv. 8, 9. 1 Pe. iii. 11. Ge. xiii. 7, 8. 2 Sa. xx. 19, 20. Pr. xii. 20. xvi. 7. Mat. v. 9. Nu. xxxv. 31. Mat. xix. 9.

Q. And is this a full discharge of the duty of christian forgiveness?

A. Not unless we are also ready, as occasion offers, to perform all offices of humanity to the injurious, to quench all malicious and revengeful feelings towards him, and do unfeignedly pray for his repentance and salvation.

Do good to them that hate you. Mat. v. 44. Ro. xii. 20, 21. Lu. x. 33, 34. Ge. l. 15—21. Ex. xxiii. 4, 5.

And pray for them which despitefully use you, and persecute you. Mat. v. 44. Lu. xxiii. 34. Ac. vii. 60.

Q. What do we gather from this petition thus explained.

A. That we are all, in a higher or lower degree, sinners against God; and that it is our duty, with undissembled confession of our sins, earnestly to implore his fatherly compassion in the forgiveness of them for Christ's sake.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 Jo. i. 8, 10. 1 Ki. viii. 46. Job ix. 2. Pr. xx. 9. Ec. vii. 20. Ja. iii. 2. Ps. li. 5.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 Jo. i. 9. Lu. xv. 18, 19. Pr. xxviii. 13. Le. xxvi. 40, 41, 42. Ho. v. 15. Ps. li. 3.

Repent of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. Ac. viii. 22. 2 Sa. xxiv. 10. Ps. li. 1, 2, 9, 10. lxxxvi. 3. Lu. xviii. 13. Jo. ix. 31. He. iv. 16.

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. 2 Cor. v. 19. Eph. i. 7. He. vii. 25. Is. liii. 5, 6.

Q. What do we learn from the condition annexed to this prayer?

A. That as charity in forgiving is an acceptable qualification of a penitent's prayer for pardon, and will contribute to render it available; so is it a condition of such indispensable, because equitable, obligation, that without it God will not forgive us.

When ye stand praying, forgive, if ye have ought against any; that your Father also, which is in heaven, may forgive you your trespasses. Mar. xi. 25. 1 Tim. ii. 8. Mat. v. 23, 24.

If ye forgive men their trespasses, your heavenly Father will also forgive you. Mat. vi. 14. v. 9. Lu. vi. 37. Ps. xviii. 25.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Mat. vi. 15. xviii. 35. Mar. xi. 26.

O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? Mat. xviii. 32, 33. Lu. vi. 36. Eph. iv. 32. Col. iii. 13.

CHAPTER XLII.

Question. Which is the sixth petition?

Answer. And lead us not into temptation; but deliver us from evil.

Q. What doctrinal instruction is herein exhibited to us?

A. That although God does never tempt any man to do evil, yet he is sometimes pleased, by very severe trials, to make proof of the faith and constancy of his servants.

Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. Ja. i. 13. Ge. xlv. 5. Hab. i. 13. Ps. v. 4. 2 Sa. xxiv. 1. with 1 Chr. xxi. 1. Ac. ii. 23. Job i. 12. ii. 6. 2 Cor. iv. 4.

And it came to pass after these things, that God did tempt Abraham. Ge. xxii. 1. He. xi. 17. 2 Ch. xxxii. 31. Job ii. 3. Mat. iv. 1, 3. Ja. i. 2, 12. 1 Pe. i. 6, 7. De. viii. 2. xiii. 3.

Q. Is nothing further to be understood by temptation, and that evil we pray to be delivered from?

A. Yes: We are moreover in daily danger, from our own corrupt nature, and from the seducements of the world and the devil, of being led into such temptations, as would be too hard for us, and overwhelm us in the sad evils of guilt and misery, if, by our

tempting of God, we should provoke him to withdraw his grace, and leave us to ourselves.

Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death. Ja. i. 14, 15. Jer. xvii. 9. Mat. xii. 35. Mar. vii. 23. Lu. vi. 45. Ec. ix. 3. Jer. xviii. 12. He. iii. 12, 13.

That which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. Lu. viii. 14. Mat. iv. 8. Pr. xxx. 8, 9. 1 Tim. vi. 9. 1 Jo. ii. 16. Pr. vii. 5.

Those by the way side, are they that hear: then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. Lu. viii. 12. xxii. 3, 4, 31. Ac. v. 3. 1 Jo. ii. 13, 14.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. Lu. viii. 13. 1 Sa. xi. 2, 4. Jo. xviii. 16, 17. Ac. i. 25. Ro. xl. 22. He. vi. 6.

To them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil. Ro. ii. 8, 9. vi. 21, 23. vii. 5. 2 Th. i. 9. 1 Tim. vi. 10. Ja. v. 1. 1 Cor. xi. 19. Ja. i. 3. 1 Pe. iv. 12. Re. ii. 10.

Thou shalt not tempt the Lord thy God. Mat. iv. 7. Ex. xvii. 2. Nu. xiv. 22, 23. Ps. xcv. 8. lxxviii. 18, 41, 56. Is. lxiii. 10. 1 Cor. x. 9. Ac. v. 9.

Whosoever hath not, from him shall be taken away even that he hath. Mat. xiii. 12. xxv. 29. Ge. vi. 3. Ju. xvi. 20. Mat. xii. 45. xiii. 14, 15. Jo. xii. 40. Ac. xxviii. 27. 2 Ch. xv. 2.

I gave them up unto their own heart's lust: and they walked in their own counsels. Ps. lxxxi. 12. Ex. vii. 13. 1 Sa. xvi. 14. 1 Ki. xxii. 23. Ac. vii. 42. xiv. 16. Ro. i. 26, 28. Eph. iv. 18, 19. 2 Th. ii. 11.

Q. What therefore do we pray for?

A. That God will be pleased either wholly to keep us from falling into any strong temptation to sin, or, if he sees fit to permit this, that he will not forsake us, but give us strength sufficient for the combat, and safely lead us through this state of warfare and probation, to that state, where we shall be free from all evil, and all temptation to it.

Watch and pray, that ye enter not into temptation. Mat. xxvi. 41. Ps. xix. 13. cxix. 133. 1 Cor. x. 12. Ro. xi. 20. 2 Pe. ii. 1.

Cast me not away from thy presence, and take not thy holy spirit from me. Ps. li. 11, 12. xxvii. 9. xxxviii. 21. cxix. 8. cxxxviii. 8.

There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 13. 2 Cor. xii. 7, 8, 9. iii. 5. He. ii. 18. iv. 15, 16. 2 Pe. ii. 9. Re. iii. 10.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Jo. xvii. 15. 1 Jo. v. 18. Ro. xvi. 20. Ga. i. 4. Ps. xii. 7, 8. xxiii. 4. Lu. xxii. 32.

Blessed are the dead which die in the Lord—that they may rest from their labours, and their works do follow them. Re. xiv. 13. xxi. 4. Ro. vi. 7. He. iv. 9, 10, 11. Re. ii. 7, 11. iii. 5, 21. 2 Tim. iv. 7, 8, 18. 1 Cor. ix. 25. xv. 57. Ja. i. 12.

CHAPTER XLIII.

Question. To whom do you address yourself in the Lord's Prayer?

Answer. To my Lord God our Heavenly Father who is the giver of all goodness.

Q. For *whom* do you pray?

A. For myself and all people.

Q. For *what* do you pray?

A. For such things as belong to God's glory, and to our necessities.

Q. What do you pray for, with respect to God's glory?

A. That he will send his grace, that we may worship him, serve him, and obey him as we ought to do.

Q. What do you pray unto God for, with respect to our own necessities?

A. That he will send us all things that are needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers, bodily and spiritual ; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

Q. What reasons have you to expect that God should do all this, which you pray unto him for ?

A. This I trust he will do, of his mercy and goodness, through our Lord Jesus Christ. And therefore, I say Amen.

Q. What is the meaning of that word, Amen ?

A. Here, and whenever it is subjoined to a prayer, it signifies, so be it, and implies our desire that God would ; and our dependence upon him that he will grant what we pray to him for, through Jesus Christ our Lord.

The prophet Jeremiah said, Amen: The Lord do so, the Lord perform thy words, which thou hast prophesied. Jer. xxviii. 6. 1 Ki. i. 36. Ps. lxxii. 19.

All the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. i. 20. Re. iii. 14.

Q. What other signification is there of this word, Amen ?

A. When it is added after the creed, a doxology, thanksgiving, or any affirmative proposition, it signifies, so it is, and denotes our belief of, and our assent to, whatever is so affirmed ?

Cursed be he that setteth light by his father or his mother : And all the people shall say, Amen. De. xxvii. 16. 1 Cor. xiv. 16.

Q. What do we learn from hence ?

A. That we ought to enforce, and sum up all our devotions, with a hearty and comprehensive act of

the mind, recalling the subject of our prayers, and by one fervent appeal to God, striving to move his compassion.

Ezra blessed the Lord, the great God: and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Ne. viii. 6. 1 Ch. xvi. 36. Ps. xli. 13. cvi. 48.

Q. What do you conceive to be implied in that doxology, which, according to the gospel by Saint Matthew, our Lord added to this prayer, when he prescribed it in his sermon upon the mount?

A. By those words, for thine is the kingdom, and the power, and the glory, for ever and ever, I acknowledge that God hath a sovereign authority over all things, and an Almighty ability to supply all our wants, and as the consideration thereof should be a prevailing inducement with us to put up the foregoing petition to his paternal goodness, so should it be likewise to magnify him day by day, and to ascribe to him from generation to generation, all honour, thanksgiving, and praise, both for the good we receive from him, and for those and all the other glories of his divine perfection, which are super-eminent and eternal.

All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations. Ps. xxii. 27, 28. xlvii. 2, 7. xcv. 3. lxxxix. 11.

O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee. 2 Ch. xx. 6. Ps. xxi. 13. cxxxv. 6. lxxxix. 8, 9. Is. xxvi. 4. 2 Cor. ix. 8. Phi. iv. 19. He. vii. 25.

The same Lord over all, is rich unto all that call upon him. Ro. x. 12. Is. xlv. 22. Jer. xxix. 12. Da. ix. 18. Mi. vii. 7. Ps. lxxv. 2. xviii. 3. l. 15. cxvi. 1, 2.

I will extol thee, my God, O King, and I will bless thy

name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. Ps. cxlv. 1, 2. xxxv. 28. lxviii. 19. xcvi. 2. 1 Ch. xxiii. 30. He. xiii. 15. Lu. xxiv. 53.

Now unto him that is able to do exceeding abundantly above all that we ask, or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Eph. iii. 20, 21. 1 Pe. v. 11. Phi. iv. 20. Ro. xi. 36. Re. v. 13. vii. 12.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: To shew forth thy loving-kindness in the morning, and thy faithfulness every night. Ps. xcii. 1, 2. c. 3, 4. Col. iv. 2. Re. i. 5, 6. Ps. cxi. 1. l. 23.

Who is this king of glory? the Lord of hosts, he is the king of glory. Ps. xxiv. 10. cxlv. 5, 11. Ex. xv. 11, 12. xxxiii. 22. Eph. i. 6. Col. i. 11. 2 Th. i. 9. Jo. i. 14. Ps. xcv. 1, 2, 3.

Thou Lord, art high above all the earth: thou art exalted far above all gods. Ps. xcvii. 9. xcvi. 4—9. lxxii. 19. cxxxvi. 2, 3. Is. xliii. 10. Eph. iv. 6. Da. ii. 37. iv. 25. 1 Ch. xxix. 10—13. Ne. ix. 5.

Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever, Amen. 1 Tim. i. 17. vi. 16. De. xxxiii. 27. Ps. cii. 27. cxlv. 13. La. v. 19. Da. iv. 3. He. i. 12.

CHAPTER XLIV.

Question. How many sacraments hath Christ ordained in his church?

Answer. Two only, as generally necessary to salvation, that is to say, baptism and the supper of the Lord.

By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have all been made to drink into one spirit. 1 Cor. xii. 13. x. 2, 3, 4. Jo. xix. 34. 1 Jo. v. 6, 8.

Q. Upon what account, and to what end, were they appointed?

A. Baptism, was instituted by Christ to be the rite of admission into his church, and is answerable to circumcision among the Jews. The Lord's supper was ordained for the exercise, and confirmation of our faith in Christ, and appointed by him instead of the Jewish passover.

Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. Ac. ii. 41. viii. 12. x. 48. Mat. xxviii. 19. He. vi. 1, 2.

In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: buried with him in baptism, wherein also you are risen with him. Col. ii. 11, 12. Ge. xvii. 9—12, 23, 27. Phi. iii. 3.

I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 23, 24, 25. Lu. xxii. 19, 20.

Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. v. 7, 8. Ex. xii. 3, 21, 22, 23, 27. Jo. i. 29. 1 Pe. i. 18, 19.

Q. How and in what respects are these necessary to salvation?

A. Baptism is necessary thereto, as being the appointed instrument of our regeneration, (by which I do not mean our conversion, or any spiritual work in us, but our new relation to God, and change of *condition* through the baptismal covenant :) the Lord's Supper, is necessary as that spiritual food, by which we are nourished up to everlasting life: the former to be only once, the latter often received.

Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. Jo. iii. 5. i. 12, 13. Tit. iii. 5. 1 Pe. ii. 2.

Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Jo. vi. 53. Eph. v. 29. Col. ii. 19. Jude, 20, 21. 1 Cor. xi. 33, 34.

One baptism. Eph. iv. 5. Jo. iii. 4. Ro. vi. 10.

They continued steadfastly in breaking of bread. Ac. ii. 42. 1 Cor. xi. 25, 26. Lu. xiv. 15. Jo. vi. 34.

Q. These ordinances ministering to such great ends, why do you say they are only generally, and not absolutely necessary to salvation?

A. Because I dare not take upon me to exclude all hope of God's mercy in such extraordinary cases, as the want of opportunity, or capacity of receiving them. But as the Jews were obliged, under the severest penalty to be circumcised, and keep the passover; so our guilt and danger will be proportionably great, in not observing, when it is in our power, these two more easy institutions, which are not only of a higher authority, but also the distinguishing badges of a more excellent profession.

If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. Mat. xii. 7. Jos. v. 5, 6, 7. Lu. xxiii. 43. 1 Cor. v. 12, 13.

The uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Ge. xvii. 14. Ex. iv. 24, 25, 26.

The man that is clean, and is not in a journey, and forbearth to keep the passover; even the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season: that man shall bear his sin. Nu. ix. 13, 2, 3, &c. Ex. xii. Mat. xxvi. 18.

His comments are not grievous. 1 Jo. v. 3. 2 Ki. v. 13. Jo. v. 40.

See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. He. xii. 25. ii. 2, 3. x. 28, 29. 1 Jo. ii. 4. Jo. xiii. 8. Ps. ii. 12.

As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26. 2 Tim. ii. 19.

The law was given by Moses, but grace and truth came by Jesus Christ. Jo. i. 17. 2 Cor. iii. 7, 8, 9.

CHAPTER XLV.

Question. What meanest thou by this word sacrament?

Answer. I mean an outward and visible sign, of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. That you may more clearly understand this definition, its several characteristics should be distinguished: can you do this?

A. We are taught therein, that to constitute a sacrament, there must be, first, something discernible and apparent to our senses; which, secondly, must represent some spiritual grace and favour vouchsafed us by God. Thirdly, that outward sign must be of Christ's own institution; and, fourthly, it must be appointed by him as the means of conveying to us this inward grace, and as a seal and token of assurance, that he will bestow the one, upon those who do worthily receive the other.

Q. What do you infer from hence.

A. That forasmuch as these properties are only to be found in baptism and the supper of our Lord, no other religious rite can be truly called, or ought to be esteemed a sacrament.

Q. How many parts are there in a sacrament?

A. Two: the outward visible sign, and the inward spiritual grace.

Q. What do you remark upon this question and answer?

A. That they are formed out of the foregoing description of a sacrament, and naturally lead us to the consideration of these two parts, in both baptism and the Lord's Supper.

Q. But before we enter upon that inquiry, let me ask, how outward sensible things can be means of conveying, and pledges of assuring, divine grace and favour?

A. Although these sacramental signs were ordained by God in gracious condescension to our infirmities, thereby to inform our understandings, to refresh our memories, and to excite our affections; yet their farther efficacy is not owing to any power in themselves, but to the blessing of Christ upon his own institutions and appointments. And we are not to doubt, that in the right use of the outward means, he will, by the power of his Spirit, though in a manner unknown to us, convey and confirm in baptism, and convey and confirm in the Lord's supper, to the worthy receivers thereof, the divine grace signified thereby, according to his own most true promise.

Now we see through a glass darkly; but then face to face. 1 Cor. xiii. 12. iii. 1, 2. Ro. vi. 19.

We are buried with him by baptism into death. Ro. vi. 4. Ga. iii. 1.

It is the sacrifice of the Lord's passover. Ex. xii. 27. He. x. 3. Lu. xxii. 19.

They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son. Zec. xii. 10. Jo. i. 29. Re. i. 7.

Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 1 Cor. iii. 7. 2 Cor. i. 21.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the spirit. Jo. iii. 8.

According to his mercy he saved us, by the washing of

regeneration, and renewing of the Holy Ghost. Tit. iii. 5. Mar. xvi. 16. Ge. xvii. 11.

Arise and be baptized, and wash away thy sins. Ac. xxii. 16. ii. 38. Ro. iv. 11. Eph. i. 13, 14.

As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me. Jo. vi. 57. 1 Cor. x. 16.

This is my blood of the new testament, which is shed for many for the remission of sins. Mat. xxvi. 28.

He is faithful that promised. He. x. 23. 1 Th. v. 24.

CHAPTER XLVI.

Question. What is the outward visible sign or form in baptism?

Answer. Water: wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What peculiar fitness can you see in water, to the purpose for which it is here appointed?

A. Forasmuch as cleansing is one well known property of water, it is evidently a fit sign to denote our being washed from sin, by virtue of the blood of Christ. And since all men were to be invited into his church, and *some form* of admission must be ordained, it argued great wisdom and goodness in our Lord, to take away that painful rite of circumcision, and, instead thereof, to appoint the most common, and the most easy sign that could be invented, to be the door of entrance into that church.

Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word. Eph. v. 25, 26. Ac. xxii. 16. Tit. iii. 5. He. x. 22. 1 Cor. x. 1, 2.

The blood of Jesus Christ his Son cleanseth us from all sin. 1 Jo. i. 7. He. ix. 14.

My yoke is easy, and my burden is light. Mat. xi. 30. 1 Jo. v. 3. Ac. xv. 10. He. ix. 10.

Q. How is water to be used in the administration of baptism?

A. By dipping, or plunging the person baptized under water; or else by sprinkling or pouring water upon him.

They went down both into the water, both Philip and the eunuch, and he baptized him. Ac. viii. 38. Mat. iii. 16. Jo. iii. 23.

Then will I sprinkle clean water upon you, and ye shall be clean. Ez. xxxvi. 25. Is. xlv. 3. lii. 15. He. ix. 13, 19. x. 22. xii. 24. 1 Pe. i. 2. Le. xvi. 14, 15, 19. Nu. viii. 6, 7. xix. 18, 19.

Q. But was not baptism always administered in Scripture times by dipping?

A. That is not certain: And in some cases it probably was not so administered. But, however, that was, washing only is prescribed in the words of institution; and washing the face is as sufficient, as our Lord's washing the *feet* only of his disciples for an outward signification of spiritual cleansing.

He took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. Ac. xvi. 33. ii. 41.

Baptizing them. Mat. xxviii. 19. Mar. vii. 4. Lu. xi. 38. xvi. 24.

He that is washed, needeth not save to wash his feet, but is clean every whit. Jo. xiii. 10. ix. 6, 7. Ex. xxix. 4. xxx. 20, 21.

Q. What would you have us conclude from hence?

A. That *total immersion* was only a primitive mode of administering it in hot countries, and not an *essential part of baptism*; and that neither the letter, nor design of the institution, forbid a charitable and prudential regard, in the manner of baptizing, to the coldness of a climate, the safety of health, and other material circumstances.

There are three that bear witness in earth, the spirit, and the water, and the blood. 1 Jo. v. 8, 6. Eph. v. 26.

I will have mercy, and not sacrifice. Mat. ix. 13. xii. 1—7.

Q. By whom ought baptism to be administered?

A. By a person having authority so to do, under a commission derived from Christ.

Jesus came, and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach (or make disciples of) all nations—and lo I am with you alway, even unto the end of the world. Mat. xxviii. 18, 19, 20. Mar. xvi. 15, 16. Mat. xxiv. 45. 1 Cor. iv. 1.

Q. With what words must water be applied?

A. It is essential to this sacrament, that water be administered, in the name of the Father, and of the Son, and of the Holy Ghost.

Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mat. xxviii. 19. Ac. viii. 16. xix. 5. 1 Cor. i. 13, 14, 15.

Q. What does our being baptized in this name signify?

A. That we are baptized by the authority and into the faith of the blessed Trinity, and do thereby dedicate and give up ourselves to the worship and service of Father, Son, and Holy Ghost.

Ye are washed, ye are sanctified, ye are justified in the name of our Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 11. Mat. vii. 22. xviii. 20. xxi. 9. Ac. iv. 7, 18.

Thou holdest fast my name, and hast not denied my faith. Re. ii. 13. iii. 8. Mat. x. 22. xix. 29. Ac. ix. 14, 15. 1 Ki. v. 5. Mal. i. 11.

CHAPTER XLVII.

Question. Is water baptism of itself sufficient to salvation?

Answer. Though the institution of Christ, as understood by his apostles, makes baptism with water to be ordinarily necessary; yet *it is not sufficient* to

salvation, without the inward and spiritual grace signified thereby.

He that believeth and is baptized, shall be saved. Mar. xvi. 16. Mat. xxviii. 19. Jo. iii. 5. Eph. iv. 5.

Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord. Ac. x. 46, 47, 48. viii. 13. ix. 18. xvi. 15, 33. xviii. 8. xix. 5.

Baptism doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God. 1 Pe. iii. 21. ii. 24. 1 Jo. i. 6. Jer. ii. 22.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. What instruction is hereby given?

A. That in our natural state we are corrupted and defiled with sin, and being so, are under the anger, and liable to the judgments of God. But that baptism delivers us from that unhappy condition, by applying to us the means of cleansing us from the guilt and power of sin; by taking us into a covenant of grace and favour with God; and by infusing a principle of new life into our souls, to enable us to live according to God's laws, and so to attain that everlasting happiness, which is the free promise of God in Christ.

The Scripture hath concluded all under sin. Ga. iii. 22. Ps. li. 5. Pr. xxii. 15. Ez. xvi. 3. Ro. v. 19. vii. 14, 18, 23.

And were by nature the children of wrath, even as others. Eph. ii. 3, 1, 2. Ro. iii. 23. v. 12, 14. vii. 5.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Tit. iii. 5. 1 Pe. iii. 20, 21. Ac. ii. 41, 47. Jo. v. 40.

Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. He. x. 22. Ro. vi. 14, 2, 12.

God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) Eph. ii. 4, 5, 8. Ro. v. 15. ix. 8. 1 Jo. iii. 1. Jer. xxxi. 33.

He shall baptize you with the Holy Ghost, and with fire. Mat. iii. 11. Ac. ii. 38. Jo. iii. 3, 5. 1 Jo. iii. 9.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ez. xxxvi. 26, 27. xi. 19. Jo. vii. 38.

The Holy Ghost, he shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace we should be made heirs, according to the hope of eternal life. Tit. iii. 5, 6, 7. Ro. v. 1, 2. vi. 22. 2 Pe. i. 10, 11.

Q. What do you further learn from hence?

A. That baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

He that saith he abideth in him, ought himself also so to walk, even as he walked. 1 Jo. ii. 6. iii. 6. Col. ii. 6.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Ro. vi. 3, 4. Col. ii. 11, 12, 13. iii. 9, 10.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead, is freed from sin. Ro. vi. 6, 7. Ga. v. 24. 1 Jo. v. 18.

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts: and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness. Eph. iv. 22, 23, 24. Ro. vi. 18, 19. Jo. i. 16, 17.

CHAPTER XLVIII.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God, made to them in that sacrament.

Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Ac. ii. 38. iii. 19. v. 31. Mar. ii. 17.

We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 1 Jo. v. 18. iii. 9. 2 Tim. ii. 19, 25, 26. Ro. vi. 12.

The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. Ac. viii. 36, 37, 12. ii. 41. xviii. 8. xx. 21. Eph. ii. 8.

He staggered not at the promise of God, through unbelief; but was strong in faith, giving glory to God: and being fully persuaded, that what he had promised, he was able also to perform. Ro. iv. 20, 21, 11, 13. Ga. iii. 8, 9. He. vi. 17, 18, 19. 2 Pe. i. 4. iii. 9, 17.

Q. What account do you give of these requisite qualifications, and the promises here referred to?

A. The promises of God made in this sacrament, and the promises of him that receives it, being the subject matter of the baptismal covenant, and having been largely examined into, no other account need be given of this answer, than what is contained in the exposition of the former part of the Catechism.

Q. Forasmuch as repentance and faith are required of persons to be baptized, why then are infants baptized, when, by reason of their tender age, they cannot perform the promises of repentance and faith?

A. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Q. What do you observe upon the difference the church makes, in this case, between grown persons and infants?

A. That grown persons, being able to answer for themselves, must, when they are baptized, make an actual profession, with their own mouths; of repentance and faith: But infants, being incapable of such acts, are, and only can be, put under an obligation to perform them, when they come to years of discretion.

Q. And is it lawful and proper to baptize infants upon such an engagement?

A. Yes: The Scripture plainly declares infants capable of entering into covenant with God, and that they may make a virtual and binding promise of that which they are not then able to perform. It further says, that the covenant of grace belongs to children, as well as their parents, and that they are in a capacity of being saved.

This is my covenant, which ye shall keep between me and you, and thy seed after thee—he that is eight days old, shall be circumcised among you. Ge. xvii. 10, 12. Col. ii. 11, 12.

Ye stand this day all of you before the Lord your God—all the men of Israel, your little ones, your wives—that thou shouldest enter into covenant with the Lord thy God. De. xxix. 10, 11, 12. v. 2, 3. Nu. xiv. 33. xxvi. 65.

I testify to every man that is circumcised, that he is a debtor to do the whole law. Ga. v. 3. Ro. iv. 11. Ge. xvii. 1. De. xxx. 6. Ex. xix. 5.

The promise is unto you, and to your children. Ac. ii. 39. Ro. ix. 8. xi. 16. Ga. iii. 16, 29. Is. lix. 21. Ge. xvii. 7, 8.

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Mar. x. 14. Mat. xviii. 3, 5, 10. Jo. iii. 26. Ga. iii. 8, 17. Mat. xxii. 31, 32. He. viii. 6.

Q. What conclusion do you draw from these premises?

A. That as infants were circumcised under the law, so they ought to be baptized under the gospel; baptism being now, as circumcision heretofore, an engagement to the profession and practice of the true religion, the seal of the covenant, and one of the means of salvation.

Q. Have you any thing farther to offer in defence of infant baptism?

A. Yes: Christ's commission to his disciples to baptize all nations; the absence of any limitation or prohibition, without which the Saviour must have known that the apostles would continue to admit infants into covenant, as the Jewish church always had; and the constant practice of the church of Christ, in the execution of that commission, even in the times wherein the apostles lived, and from thence downwards, through all ages, to this day.

Teach (or disciple) all nations, baptizing them. Mat. xxviii. 19. 1 Cor. x. 1, 2. Jo. iii. 5. Ge. xxii. 18. Ac. iii. 25. Ga. iii. 27, 28. Ac. viii. 12. Ga. iii. 14. Ro. xi. 17.

The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, that is, not washed, or not baptized; but now are they holy, that is, saints or christians. 1 Cor. vii. 14. Ex. xix. 10. 1 Cor. vi. 11. i. 2. Ac. xvi. 15, 33. 1 Cor. i. 16.

If any man seem to be contentious, we have no such custom, neither the churches of God. 1 Cor. xi. 16. xiv. 36.

CHAPTER XLIX.

Question. Which is the second sacrament of the New Testament?

Answer. The Lord's Supper: so called, because the Jews' customary practice of eating bread and drinking wine, at the conclusion of the paschal supper, was by our Lord converted into the sacrament of his most precious body and blood.

He took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which was given for you: this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you. Lu. xxii. 19, 20. 1 Cor. xi. 20. x. 21. Ac. xx. 7.

Q. Does this transfer any obligation upon us to receive this sacrament after supper, or in the evening?

A. No more than to receive it in an upper chamber, a table posture, or with any other circumstance of the like nature, wherewith our Lord did eat the passover with his disciples before he suffered.

Q. Under what direction then are we as to matters of this kind?

A. That of the lawful dispensers of this our holy mystery, who, with a due regard to its superior dignity and the intimations of Scripture, have appointed the Lord's house, and the Lord's day, and the fore part of that day, for the stated celebration thereof.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 Cor. iv. 1. He. v. 1, 4. 1 Pe. ii. 5. Jer. xxxiii. 18.

Without controversy, great is the mystery of godliness. 1 Tim. iii. 16. Da. x. 21.

What, have ye not houses to eat and to drink in? or despise ye the church of God. 1 Cor. xi. 22. De. xii. 5, 6. xvi. 2. Ps. xxvii. 6.

Upon the first day of the week the disciples came together to break bread. Ac. xx. 7. Re. i. 10.

When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 1 Cor. xi. 20, 21. Ac. ii. 15.

Q. How often, and in what manner, is it to be received?

A. The church has provided proper prefaces in the communion service for five of the festivals, but the usage has been to administer it much oftener; and it is ordered to be received in the humble posture of kneeling, and with all those inward acts of suitable devotion, which the divine institution, and most

excellent office of administration, should raise in every attentive communicant.

Three times thou shalt keep a feast unto me in the year. Ex. xxiii. 14—17. De. xvi. 16. He. x. 1. xiii. 15. Ac. ii. 42.

Christ our passover is sacrificed for us. Therefore let us keep the feast. 1 Cor. v. 7, 8. Ex. xii. 17. De. xvi. 1. Nu. ix. 13.

At the name of Jesus every knee shall bow. Phi. ii. 10, 9, 11. Ro. xiv. 11. Eph. iii. 14—19. Mar. i. 40.

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise. Ps. ii. 17. Is. lvii. 15. xxv. 1. Ps. lxiii. 5. xcix. 5. Mat. xxvi. 30. Col. iii. 16.

Let all things be done to edifying. 1 Cor. xiv. 26, 40.

Be more ready to hear, than to give the sacrifice of fools. Ec. v. 1. Mat. xv. 8.

Q. Why was the sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. Is this memorial of Christ's death to be a standing service in his church, so long as it continues militant here on earth?

A. Yes: Christ did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death until his coming again.

As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26. Ac. i. 11. Mat. x. 32, 33. He. ix. 28.

Q. What do you mean by calling the death of Christ a sacrifice?

A. That our Heavenly Father, of his tender mercy, gave his only son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

Once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. He. ix. 26. 22. vii. 27. Jo. i. 39. 2 Cor. v. 21. 1 Pe. iii. 18.

Q. What are the benefits which we receive thereby?

A. Thereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven.

Christ was once offered to bear the sins of many: and unto them that look for him, shall he appear the second time, without sin, unto salvation. He. ix. 28, 12. x. 10, 12, 14, 18. Ro. v. 10. 2 Cor. v. 21. Col. i. 21, 22.

Q. What do you learn from all this?

A. That as the Son of God did vouchsafe to yield up his soul by death upon the cross for our salvation; so it is the duty of all christians to receive the communion, in remembrance of the sacrifice of his death, as he himself hath commanded; and to do it so frequently, that they may always have a fresh and lively remembrance thereof in their minds.

This do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 25, 26.

CHAPTER L.

Question. What is the outward part, or sign of the Lord's Supper?

Answer. Bread and wine, which the Lord hath commanded to be received.

Q. What is specially observable from hence?

A. Notwithstanding it is our duty to rest satisfied in our Lord's will and pleasure, without seeking after a reason for his appointments; we cannot yet but observe, that as our spiritual purification is appositely represented by water, in the other sacrament, so is our spiritual sustenance by bread and wine in this; and that both being parts of one complete nourish-

ment, and equally significant, this sacrament is commanded to be administered in both kinds.

I have received of the Lord, that which also I delivered unto you, that the Lord Jesus took bread, and said, take, eat. Also he took the cup saying, this do ye. 1 Cor. xi. 23, 24, 25.

Wine maketh glad the heart of man, and bread strengtheneth man's heart. Ps. civ. 15. Ju. ix. 13. 1 Tim. v. 23.

This is my body, which is broken for you. This cup is the new testament in my blood. 1 Cor. xi. 24, 25. x. 16.

As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. Mar. xiv. 22, 23.

Q. What is the inward part, or thing signified?

A. The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper?

Q. What interpretation do you put upon these words?

A. That God did not only give his son Jesus Christ to die for us, but also to be our spiritual food and sustenance in this holy sacrament; and that if we receive it with a true penitent heart, and lively faith, we do spiritually eat the flesh of Christ, and drink his blood.

The cup of blessing which we bless, is it not the communion, or participation of the blood of Christ? The bread which we break, is it not the communion of the body of Christ. 1 Cor. x. 16, 17, 18. Jo. vi. 55.

Jesus took bread, and said, take, eat; this is my body. And he took the cup, saying, drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. Mat. xxvi. 26, 27, 28.

Q. What do you infer from what the church thus teaches in the communion service?

A. That which she also teaches in the thirty-nine articles; namely, that the body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner, and that the mean whereby the

body of Christ is received and eaten in the supper, is faith.

Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger, and he that believeth on me, shall never thirst. Jo. vi. 35, 40, 47, 63. i. 12. Ga. iii. 1. Eph. iii. 17.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Q. How are our souls strengthened in this ordinance?

A. By the most solemn exercise of our faith, and other religious acts; and by that supernatural grace, which we receive from this spiritual food, to enable us for the better performance of our christian duty for the future.

Exercise thyself unto godliness. 1 Tim. iv. 7. He. v. 14.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Jo. vi. 56. 2 Cor. xii. 9. Phi. iv. 13. Ps. cxxxviii. 3. Mat. xxv. 29.

Q. How are our souls refreshed?

A. By the comfortable assurance, thereby given us, of God's favour and gracious goodness towards us; and that we are very members incorporate in the mystical body of his Son, which is the blessed company of all faithful people; and are also heirs through hope of his everlasting kingdom, by the merits of the most precious death and passion of his dear Son.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. Ro. viii. 32. 1 Jo. iv. 9. Jo. xiii. 1.

We are members of his body, of his flesh, and of his bones. Eph. v. 30. 1 Jo. i. 3. 1 Cor. xii. 13.

God hath given to us eternal life: and this life is in his Son. 1 Jo. v. 11. ii. 25. Jo. vi. 51, 54, 57, 58. Tit. i. 2. iii. 7. He. vi. 17—20. xii. 22, 23, 24.

Q. What do you gather from the whole account, which you have given of this sacrament?

A. That when I come to the Lord's table, I am to eat the bread in remembrance that Christ's body was broken for me, and to drink the wine in remembrance that Christ's blood was shed for me; esteeming and receiving these elements, not as common bread and wine, but as consecrated to be the body and blood of Christ, to all spiritual intents and purposes; and firmly believing that I shall, verily and indeed, partake of all those graces and blessings which Christ merited for mankind by his death, and which this sacrament was designed to convey to every one that comes holy and clean to such a heavenly feast, in the marriage garment required by God in holy Scripture.

CHAPTER LI.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Q. Why are all persons more especially to examine into the state of their souls, with respect to these graces, when they come to the Lord's Supper?

A. Because without repentance we are not capable of that pardon, which is here offered us, nor can any but believers discern the Lord's body in this sacrament, or reap any spiritual advantage from receiving it. It is a sacrifice of praise for our redemption by

the death of Christ; and therefore we are to receive it, as by faith, so with thanksgiving. And forasmuch as it is a feast of love, and signifies the union of christians in one spiritual body, it is necessary that those who receive it, should be in charity with all men.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Mat. xviii. 3. 1 Cor. x. 21. v. 8. Ro. ii. 4.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi. 29, 30, 31. 2 Cor. xiii. 5. He. x. 22, 29. 2 Ch. xxx. 18, 19, 20.

He that believeth not, shall be damned. Mar. xvi. 16. Jo. viii. 24.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. He. xiii. 15. Eph. v. 20. 1 Pe. ii. 5.

We being many are one bread, and one body, for we are all partakers of that one bread. 1 Cor. x. 17. xii. 12, 13. Ro. xii. 5.

Walk in love, as Christ also loved us, and hath given himself for us, an offering and a sacrifice to God. Eph. v. 2. 1 Jo. iv. 11. Jo. xiii. 34. xv. 12. He. xiii. 16.

Q. Suppose, upon examination a man finds himself not thus qualified, may he not then be excused from receiving?

A. The gospel enjoins no more than we *can* acquire and perform. And as the graces, now called forth to be vigorously exerted, ought to be the standing temper and habit of our minds, and one chief design of this sacrament is to confirm and fortify us in them; he who absents himself, upon pretence of wanting them, does only wickedly plead one great fault in defence of another, and is therefore the more guilty.

Wo to the rebellious children saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin. Is. xxx. 1. 2 Ch. xxviii. 13. Ro. vi. 1.

Q. But is not the peril of unworthy receiving so great, that a man had better stay away, than run the hazard thereof?

A. We could not enter the kingdom of heaven in a state in which it would be unsafe to receive the Lord's supper. The danger is indeed great to them who will presume to eat this bread, and drink this cup of the Lord, rashly and unadvisedly, but it is no less dangerous to them, who stand out in disobedience to the last and dying command of their dearest Saviour, and reject his invitation to so many great spiritual advantages, upon pretence of that danger, which it is in their own power to avoid.

Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. 1 Cor. xi. 27, 30. x. 21, 22. Mat. xxii. 11, 12, 13. 2 Ch. xxx. 18, 19, 20. Ps. l. 16. Pr. xxi. 27. Ec. v. 1.

He sent forth his servants to call them that were bidden to the wedding, and they would not come—but when the king heard thereof, he was wroth:—and saith to his servants, the wedding is ready; but they which were bidden, were not worthy. Mat. xxii. 2—8.

The Lord Jesus, the same night in which he was betrayed, said, this do in remembrance of me. 1 Cor. xi. 23, 24.

Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Mat. xi. 28. Is. lv. 1. Jo. vii. 37. v. 40. vi. 35, 68. Pr. ix. 6.

If we would judge ourselves, we should not be judged. 1 Cor. xi. 31. Ps. xxxii. 5. 2 Ch. xxx. 8.

Q. What is the result of all this?

A. That there can be no compounding in this case; and that our safety consists in resolving to do the duty required, and to take the best care so to prepare ourselves, that the performance may be accepted by God.

Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. xi. 28. Is. lv. 6, 7. Pr. xxviii. 13.

Q. But may not an accidental hindrance excusably interfere with this duty ?

A. Yes, it may, if the circumstance is beyond our control. But then the impediment is to be removed, and the omission repaired, with all possible diligence and conscientiousness.

If any man of you, or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it. Nu. ix. 10, 11, 6, 7, 8. 2 Ch. xxx. 1—4.

CHAPTER LII.

Question. Nothing now remaining, but to look into the nature of those duties, which are required of them who come to the Lord's Supper, that they may be received as worthy partakers of that holy table ; I pray, in the first place, what is it to repent us truly of our former sins ?

A. To examine our lives and conversations by the rule of God's commandments ; and whereinsoever we shall perceive ourselves to have offended, either by will, word, or deed, there to bewail our sinfulness, and to confess ourselves to Almighty God, with full purpose of amendment of life.

Let us search and try our ways, and turn again to the Lord. La. iii. 40. Ps. cxix. 59. lxxvii. 6. 2 Cor. xiii. 5. Ga. vi. 4.

Godly sorrow worketh repentance unto salvation, not to be repented of. 2 Cor. vii. 10, 9, 11. Ps. li. 17. Joel ii. 12, 13.

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Lu. xv. 21. Ps. li. 3. 1 Jo. i. 9.

I have sworn, and I will perform it, that I will keep thy righteous judgments. Ps. cxix. 106. 1 Pe. iv. 1, 2. Ac. xxvi. 20. Mat. liii. 8. Phi. i. 11.

Q. What if we shall perceive our offences to be

such, as are not only against God, but also against our neighbours?

A. Then we must strive to be reconciled to them, being ready to make restitution and satisfaction, according to the uttermost of our powers, for all injuries and wrongs done by us to any other.

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Mat. v. 23, 24. Ro. xii. 18. 1 Tim. ii. 8.

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold. And Jesus said unto him, this day is salvation come to this house. Lu. xix. 8, 9, 10. 1 Sa. xii. 3. Ez. xxxiii. 14, 15.

Q. To this we are obliged, even by the laws of justice: But what does charity further require of us?

A. To be likewise ready to forgive others that have offended us, as we would have forgiveness of our offences at God's hand.

Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ sake hath forgiven you. Eph. iv. 32. Col. iii. 12, 13.

Forgive, and ye shall be forgiven. Lu. vi. 37. Mat. vi. 12, 14, 15.

Q. What follows in the next place?

A. When upon examination we find that we truly and earnestly repent us of our sins, and are in love and charity with our neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, we must then draw near without fear, and take this holy sacrament to our comfort; firmly believing, that Almighty God, for the sake of our blessed Redeemer, and in regard to the merits of his death, will mercifully pardon, and graciously receive us as worthy communicants.

Be of good comfort; rise, he calleth thee. Mar. x. 49. Lu. viii. 48. Mat. v. 4. xii. 20. Lu. iv. 17—21. Is. xl. 1, 2.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith. He. x. 19—23. vii. 25. 2 Pe. i. 4. Lu. xv. 20.

Q. What more is required of us in this ordinance?

A. To behave with all possible reverence and devotion, when we present ourselves amongst our brethren to feed on the banquet of that most heavenly food; and, as our principal business at the altar, to give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, as for all the blessings vouchsafed unto us, so especially for the redemption of the world by the death and passion of our Saviour Christ, both God and man.

God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about him. Ps. lxxxix. 7. xciii. 5. He. xii. 28. Mat. xxi. 37. Ac. xx. 19.

I will wash mine hands in innocency: so will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Ps. xxvi. 6, 7. xxxiv. 3. lvii. 7. cviii. 1. cxi. 1. Ps. cxvi. 12, 13, 17. ciii. 1—5. cxlvii. 1. Eph. v. 20. 1 Th. v. 18.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Re. v. 12, 13. Lu. ii. 14. 1 Cor. xv. 57. 2 Cor. i. 3. Col. iii. 17.

Q. Is there no other preparatory act required of those who come to the Lord's Supper?

A. None of such indispensable obligation as repentance, faith, charity, and thankfulness. But the church would have all persons confirmed, before their first admission to the sacrament,* that being an

* Rubrick after Confirmation.

institution, as wise and useful, as it is affecting and devout, derived down throughout all succeeding ages, from the practice of the apostles.*

Q. What is meant by this passage in Jeremiah, (xxxii. 18.) ‘Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of the children after them?’

A. It corresponds with that solemn declaration appended to the second commandment, in which the Almighty declares, that he will not only punish idolatry in the persons who are themselves guilty of it, but that its demoralizing and destructive consequences extend to the third and fourth generation of those who, loving idols, hate the true God?

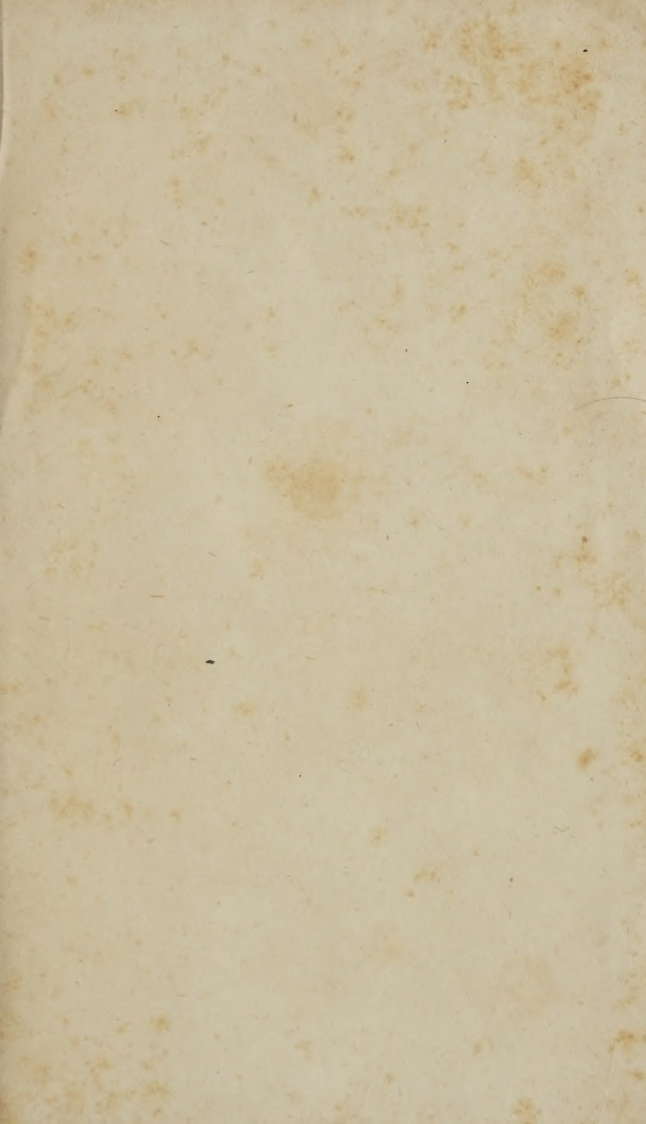
Q. May this be reconciled with divine mercy and justice?

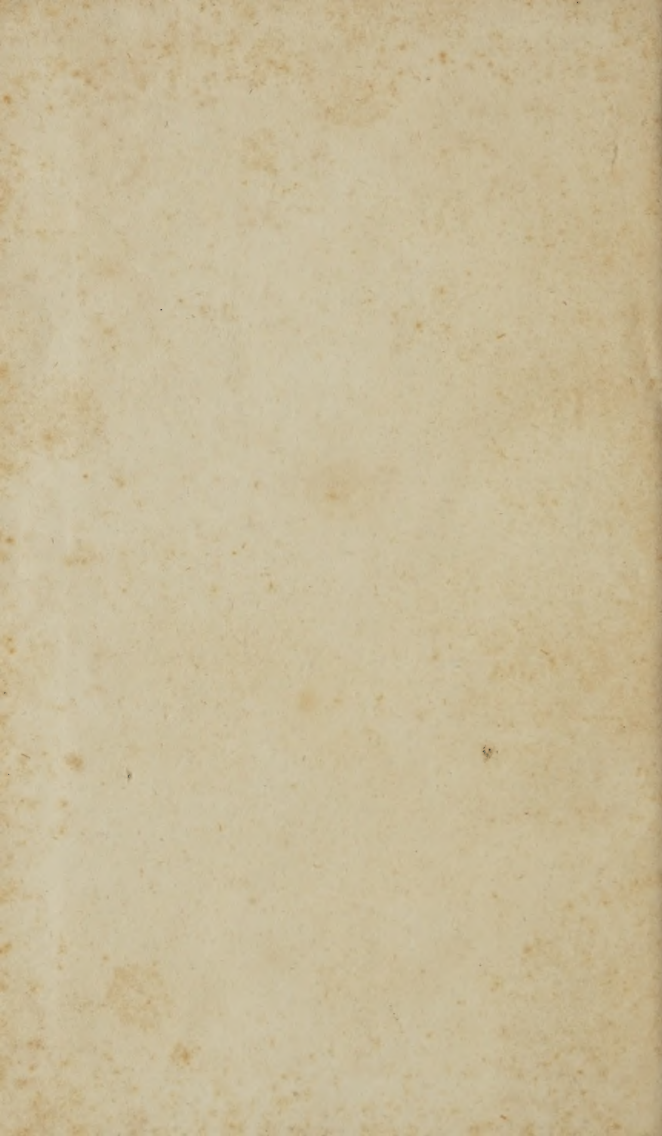
A. Not only justice requires that the parent should be apprized of all the dreadful consequences of sin, but mercy demands the employment of that means to deter him from what must necessarily prove no less injurious to his offspring than himself.

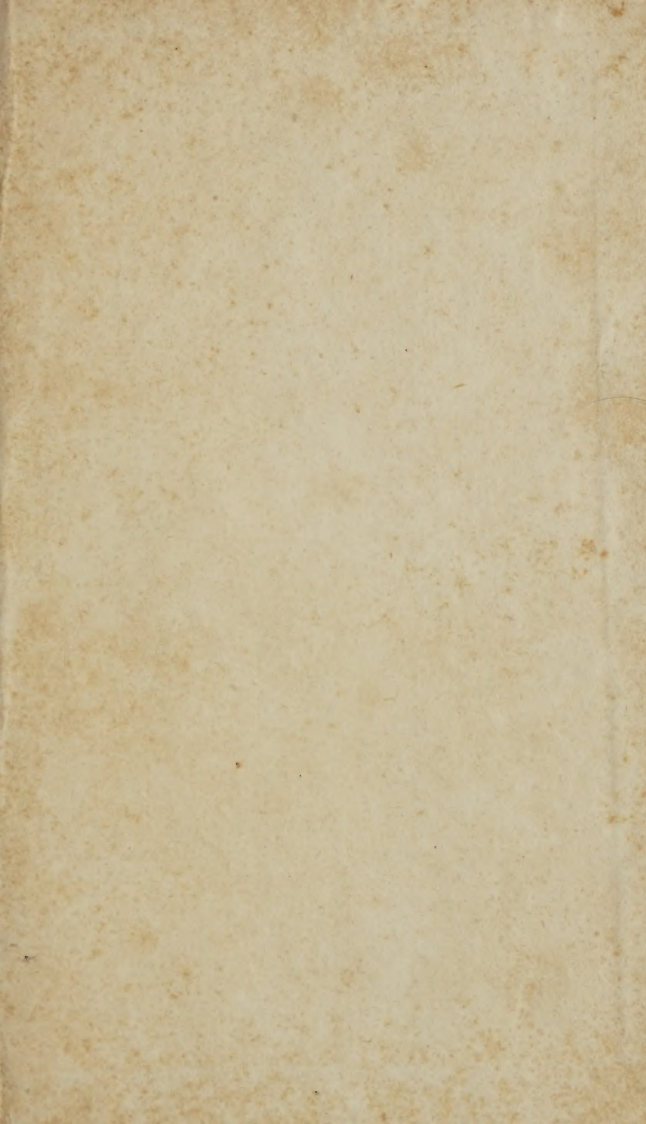
Q. Wherein is this remark applicable to the subject of the religious instruction of the young?

A. We must plainly infer that when parents, who are idolaters of the world, mould the characters of their children, in education, to the same principles; or merely neglect, by proper care and instruction, to establish in them christian principles, they themselves extort from the Almighty, and inflict upon their offspring, the curse denounced even to the third and fourth generation.

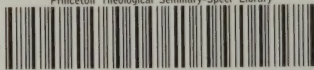
* Ac. viii. 17. xix. 6. He. vi. 2.







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